CONTENTS

I. There is a Covenant of Redemption.

II. JESUS CHRIST is the Son of GOD.

III. Jesus Christ is over all, God Blessed for ever.

IV. Jesus Christ is Man as well as God.

V. There is a personal Union between the two natures of Jesus Christ.

VI. Jesus Christ is *the* Mediator.

VII. God the Father hath received full Satisfaction in the Obedience of His Son Jesus Christ.

VIII. The Humane nature of Christ, is, of [illegible] stood Objects the most excellent [illegible]

Books printed for, and sold by *Joseph Brunning* at his Shop at the Corner of *Prison Lane* next the *Exchange*.

A Discourse Concerning *Comets*, wherein the Nature of *Blazing Stars* is enquired into, by Mr. *Increase Mather*.

An *Essay* for the Recording *Illustrious Providences*.

The greatest sinners exhorted & encouraged to come to *Christ*, and that NOW without delaying. Also the exceeding Danger of men's Deferring their Repentance. Together with a Discourse about the Day of *Judgment*. And on several other Subjects.

----- The *Doctrine* of Divine Providence opened and applied. To which is annexed A Sermon wherein is shewed, That it is the *Duty* and should be the *Care* of Believers on Christ to live in the constant Exercise of *Grace*. by Mr. *Nathaneel Mather*, Minister of the Gospel at *Dublin* in *Ireland*.

Self-Employment in Secret, containing Evidences upon *Self-Examination*, Thoughts upon *Painful Afflictions*, Memorials for *Practice*. by Mr. *John Corbet*.

An *Arrow* against Profane and *Promiscuous* Dancing. Drawn out of the *Quiver* of the SCRIPTURES. by the Ministers of *Boston*.

THE MYSTERY OF CHRIST

OPENED AND APPLYED.

In Several *SERMONS*, Concerning the Person, Office, *and* Glory *of* Jesus Christ.

By *INCREASE MATHER*, Teacher of a Church at *Boston* in *N. England.*

Phil. 3. 8. *Yea, doubtless, and I count all things but loss, for the excellency of the* Knowledge *of* Christ Jesus *my Lord.*

Col. 2. 2. — *And unto all the riches of the full assurance of understanding, to the acknowledgement of the* Mystery *of God, and of the Father and of* Christ.

1. Joh. 5. 13. *These things have I* written *to you that belive on the name of the* Son *of God, that you may know that you have eternal life, and that you may believe on the name of the* Son *of God.*

Evangelizo manu et Scriptione.

Printed in the year MDCLXXXVI.

I Am unfit & unworthy to pass any Judgment upon these excellent Sermons, which I have read over & over with much Delight & Satisfaction. I shall only say, that, *they are* in my opinion *very much to the purpose*, recommended to intelligent Readers by their *Solidity* & *Succinctness*, comprizing in a *little room* the choicest Notions that refer to the Subjects discoursed on: They are also well *levelled to the meanest Capacityes*, and thereby singularly fitted to the ends designed.

Vrian Oakes.

ERRATA.

PAge 22. line 20. for *said not* r. not said. p. 49. l. penult. *add* Loveth him that. p. 72. l. 16. for *eternal* r. external. p. 78. l. 3. *r.* the nature of man. p. 83. l. 16. *r.* signified. p. 105. l. 11. *for* the *man*, r. this *man*. p. 114. l. 5. before *the*, add, guilty of the blood of him who is. *f.* 138. l. 16. for *is*, r. of. p. 139. l. 9. *dele* by. *p.* 166. l. 15. after *to*. r. the clearing of. *p.* 207. l. 8 & 9. *r.* no mortal eyes.

In the *Epistle*, *p.* 6. *l.* 10. *for seriously*, *r.* savingly.

To the *Second* Church and Congregation, at *Boston* in NEW-ENGLAND.

My Dearly Beloved,

OUr LORD *in His last and most heavenly Prayer for His* Disciples, *Has said, that* this is life eternal to know the only true God and Jesus Christ whom He has sent. *I have therefore in the Course of my Mininstry among you (you know) preached concerning* Christ *more than on any other Subject. And I have singled out the few Sermons emitted herewith, partly because the Truths insisted on are of the* highest importance; *but also in that they are much* opposed *by men of corrupt minds in this* evil and adultrous Generation. *It was the Dying Complaint of a late Worthy,* 'Never (*sayes he*) was there an Age since the Name of *Christian* was kn[illegible] upon the earth, wherein there was [illegible] rect opposition made unto *the* [illegible] *ry of Christ*, as that wherein [illegible] have now a great [illegible] Person and Glo[illegible] of *Sobriety*

Yea, the Disbelief of the Mysteryes of the Trinity and the Incarnation of the Son of God, the sole Foundation of the Christian Religion, is so diffused in the world, as that it has almost devoured the Power and vitals of it. — Of all the evils which I have seen in the dayes of my pilgimage now drawing to their close, there is none so grievous as the publique Contempt of the principal Mysteries of the Gospel. *Thus † that excellent man. It is not impossible but* you *also, may be tryed whether you will* hold fast what you have received. *I have therefore thought it my* Duty *to* endeavour *that* you *who are my* Flock, *may have that* by *you, which will (by the help of* Christ) *be a meanes to* settle *and* establish *you in the* present Truth.

Moreover, I verily fear that many Professours of Religion are not so clear and well grounded in these great Principles of Christianity *as ought to be. Some years agoe, there was a man who came to me expressing his desires of satisfaction about a* momentous Truth *of the Gospel. He told me,* not clear in his understanding con- *nal* Son-ship of Christ: he as the Son of God only in re- e: and therefore (he dren their Ca- hat *Christ*

in the Son of God, but not that he is the *eternal* Son of God, (as others were wont to inſtruct their Children) for he ſuppoſed that he was not God's Son before his *Incarnation*. *I did from the* Scriptures *reaſon with him, and endeavour'd to* convince *him how* great *an* Error *he was in*: *He ſeem'd to receive ſome Satisfaction, and did with many tears declare unto me, that* he had for ſome time been afraid leſt his Error in Judgment ſhould be *fundamental* and ſo his ſoul periſh. *I ſhall conceal the Perſons Name; he was not only a* Church-Member, *and an aged Profeſſor, but of ſpecial* Note *and* Improvement *in the Town where he lived. He is ſince dead, (and I hope at reſt) for he was not* obſtinate *in his Error but willing to receive* Light. *Now if ſuch a man were in the dark concerning ſo great an* Article *of* Faith, *I doubt there are many among us who need* Information *and* Confirmation *in the* Doctrine *of* Chriſt *The way to be preſerved from* Apoſtaſy *in hours of Temptation, is to be* well ſetled *in* Principles. *Nor is any thing of greater concernment to the ſouls of men. Hence* Pareus *did exceedingly rejoice when he had compleated his Explication of* Urſin's *Catechiſm; ſaying,* Now Lord, let thy ſervant depart in peace ſince I have lived to finiſh what I ſo much deſired. *And he profeſſed that he look't upon all his other books as* unprofitable *compar'd with* that. *A great*

Divine

Divine said of Luther's *Catechism, that* One litle *Book* is a *Gemm* to be valued above six Thousand worlds. *But especially to have the loyns of the mind girt about with those principles of Truth which concern the* Person & Office *of* Christ, *has a tendency to confirm Believers in Faith* & *Holiness, which is the thing that I have been willing to aim at.*

As for the manner *of handling what is here delivered, it would have bin easy to have discoursed on such mysterious subjects, after such a* Metaphysical strain *as none but Scholars should have understood any thing, but in so doing I should neither have pleased God nor edified the souls of many among you.* * *The most learned and pious Dr.* Usher *did, even in* Oxford *it self, decry such* Corinthian Vanity. *And in a Sermon preached to a great* & || *Princely Auditory, he has this notable passage*; Great Scholars (*said he*) may think it stands not with their credit to *stoop so low*, but let the *learnedest* of us all try when ever me please, we shall find, that to lay this ground work right, that is, *to apply our selves to the capaicty of the common Audirory*, and to make an *ignorant* man understand these *Mysteries* in some good measure, will put us to the tryal of our skill, & trouble us a great deal more, than if we were to discuss a *Controversy* or handle a subtile point of Learning in the Schools.

* *See Mr.* Gowers *preface to Dr.* Ushers 18. *Sermons. p.* 9. || *Sermon before* K. James. *p.* 34. 35.

I have in these, as well as in other Sermons, endeavoured to make the truth plain and easy to be understood, hoping that both the learn'd & unlearn'd among you may reap some benefit thereby. I have bin with you now for the space of more than 25 years, during all which time, the Lord Jesus knowes what my Difficulties have bin. But the mercy I have enjoyed in the advantage for service which God has graciously favoured me with, has more than compensated for all my outward afflictions and pressing oppressing Temptations; especially considering that I have had an opportunity of speaking to the world not only in the Pulpit, *but by the* Press, *and by means thereof, to leave something behind me, (a thing which I have a 1000 times prayed for) which (I trust in Christ) will be of use to some of God's Elect, when I shall be seen no more: and in which thing I hope I may use the Apostle's expression, and say,* I have not sought *my own* profit, but the profit of many that they might be saved: *But in a more peculiar manner I have designed* your *Edification. And I will confess to you, that no Subjects ever insisted on by me, have had so much of my heart, as these which I now present unto you; the most of which were, as you may remember, preached some years agoe; only the last discourse was more lately delivered.* That *concerning the Deity of Christ was preached when I handled the Body of Theology: That concerning his Son[illegible] my Course as I went over the 2d. Chap[illegible] Revelat[illegible]*

Revelations. *All the other were* Sacramental Meditations on Christ. *There are ſundry among you who have him bleſſed with not only a* religious, *but a* learned *Education, being by your Relations deſign'd for the* ſpecial *Service of God, in the Goſpel of His Son: I can give you no better advice than this,* Above all things, ſtudy Jeſus Chriſt. *You may know much in the* Tongues & Arts (*as the Devils do*) *yea, and have a doctrinal hiſtorical knowledg of* Chriſt *too, and yet not ſavingly know the* truth as it is in Jeſus. *But then you'll be very unfit to teach* others. *I commend unto you the ſerious peruſal of the Books written by thoſe honourable men of God, Dr.* Thomas Goodwin, *and Dr.* John Owen, *in whoſe writings there is more of the ſpirit of the* Goſpel, *& of the* Myſtery of Chriſt, *than in the books of any Authors in the* world *that I know of: they are* Voluminous, *and in many places very* profound, *and in thoſe reſpects* not ſo proper for the ordinary ſort of Readers to converſe with: *but ſuch of you as are* Scholars *may be greatly edified by them.*

And unto you all, *I cann't give a better* Exhortation *than that where-with the Apoſtle concludes his laſt Epiſtle;* Grow in Grace and in the Knowledge of our Lord & Saviour *Jeſus Chriſt.* To him be glory both now and for ever. *Amen!*

So prayes your ever-loving
(tho unworthy) Teacher
INCREASE MATHER.

Octob. 25. 1686.

There is a Covenant of Redemption.

ISAI. LIII. 10.

When Thou ſhalt make His ſoul an offering for ſin, He ſhall ſee His ſeed.

IT hath been obſerved by ſome, That of all the Prophets *Iſaiah* is the moſt Evangelical. Nor is there any part of his Prophecy that hath more of Goſpel in it than this *Fifty third* Chapter; wherein he ſpeaks as if he wrote rather an *Hiſtory* than a Prophecy. He ſpeaketh as if he had lived in the dayes of the Goſpel, and been an eye-witneſs of the ſufferings of Chriſt, and of the Glory which followed thereon.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

In this verse the Death of Christ is set forth from the Grounds, and also from the Effects of it.

1. From the *Grounds* from whence it came to pass: 1. From the *Pleasure* of the Almighty, *It* pleased *the Lord to bruise Him, He hath put Him to grief.* 2. Another ground of the Sufferings of Christ, is the *Covenant of Redemption*, which was between God and Christ concerning the Salvation of the Elect; *When Thou shalt make His soul an offering for sin*: according to the Hebrew, the words run thus, *If He shall* put *His soul an offering for sin.* [*IM-TASIM*] *Si POSUERIT*. So *Arias Montanus* and others. Which words evidently imply a *Compact* or glorious *Agreement* between God the Father and the Son, about this Matter. The Prophet in the *ninth* verse had declared the *Innocency* of Christ, *He had done* no *violence, neither was any Deceit found in His mouth.* But then it may be said, Why was the Lord pleased to *bruise* Him? How could that stand with Justice? *Answ.* Because there had been a voluntary Agreement between GOD and CHRIST concerning this matter; Christ undertaking to do the work of a Redeemer, and to Satisfy the Demands of Justice, and *so* it might *please the Lord to bruise Him*, and no injury done nei-

ther

neither. But then there must be another Cause assigned as *procuring* the sufferings of Christ. Therefore 3, The Sins of the Elect were the procuring Cause thereof. *He made his soul an offering for Sin.* h. e. not any sin of his own, which he was absolutely free from, but the sins of His people.

2. The Death of Christ is here described from the glorious *Fruits* and Effects of it: viz. The Meriting of Conversion and Salvation on the behalf of his Elect, which is intimated in that Expression of *seeing his seed.*

There are *Three* Doctrines which we may take notice of from the words.

DOCT. 1. That *There is a Covenant of Redemption.*

DOCT. 2. That *The sins of the Elect were the procuring cause of all those Sufferings, which Jesus Christ was exposed unto.*

DOCT. 3. That *Jesus Christ by His death hath merited the Conversion and Salvation of his Elect.*

Doct. 1. That there is a Covenant of Redemption.

We have formerly spoken of the Covenant of *Grace* made with Believers. There is some Difference between *that* and this of *Redemption*, which is the Subject of our present Discourse; in *that* the Fœderates are God and the Believer, in *this* the Fœderates are God and *Christ*. In that, the Condition was free and absolute; In this, the Condition is Subjection to the Law, yea, to the *Penalty* of the Law. In that, the promise was Life & Glory; In this the Promise is a *Name above every Name*. So then there is some Difference between the Covenant which God made with men concerning *Christ*, and which He hath made with Christ concerning *men*.

This is a glorious Mystery, and the knowledge of it is purely Scriptural and Evangelical: We shall endeavour by the help of Christ to set before you what the Scripture speaketh concerning this Mystery, in sundry *Propositions* which may serve to explicate and Demonstrate the Truth before us.

Propos. 1. *There have been eternal Fœderal Transactions between God the Father and the Son concerning the Redemption of the Elect.* This Proposition is expressive of the Nature

of the Covenant of Redemption, shewing what it is.

And there are *three* things contained therein. 1. That there hath been a Transaction between the Father and the Son concerning the Redemption of the Elect. 2. That this Transaction was from Eternity. 3. That it is Fœderal.

1. There hath bin a Transaction between the Father and the Son concerning the Redemption of the Elect. It is true, that there were Transactions and Consultations concerning Mankind, before Man was made. *Gen.* 1. 26. *God said, let us make man in our Image after our likeness.* Who are the Persons here spoken of, as creating Man? Even the *Father*, *Son*, and *Spirit*. For none but the LORD alone *did* or *could* Create man. So then the Sacred Trinity did as it were *sit in council* concerning the Creation of Man, but besides that, There have been glorious Transactions between the Father and the Son concerning the work of Redemption. Thus some interpret that Scripture in *Zech.* 6. 13. *The counsel of peace shall be between them both.* i. e. between the *LORD JEHOVAH*, and Him that is called *the BRANCH*: God and Christ did (as it were) consult together how

how Peace and Reconciliation might be Obtained for Sinners, so as might consist with the honour of Justice. Hence Christ is called God's Companion, *Zech.* 3. 7. *Awake O sword against the Man that is My Fellow.* Now Companions are wont to consult together.

2. This Transaction was from *Eternity.* For God from Eternity knew that Man would fall, and though it be true, that neither the *Divine Prescience*, nor any thing else *is* or *can* be a Cause of GOD's Will (which is Himself) either *Electing* or *Reprobating*, nevertheless, we may from that Consideration argue and conclude, that He did from Eternity contrive a way for man's Recovery. It is true, that the Revelation of this Contrivance was not before Time: it was first discovered presently after the Fall, *Gen.* 3. 15. and it was not put in Execution untill the fulness of time came (*Gal.* 4. 4.) that is to say, when the Son of God became incarnate; Nevertheless, the thing was agreed upon, by the Father and the Son, before the world began, we may see by those Scriptures, Viz. 2. *Tim.* 1. 9. & *Tit.* 1. 2.

3. This Transaction was *Fœderal.* It was managed and concluded in a Covenant way; There was a glorious Compact or Agree-

ment

agreement between the Father and the Son about this matter: For whatever is required to a compleat formal Covenant, we may ſee here. E. G. Where there is a Covenant there are two diſtinct perſons, as it is ſaid, *Gal.* 3. 20. *A mediator is not of one.* There muſt be more perſons than one, where there is a Mediatour; ſo ſuch a Covenant as we are ſpeaking of, is not of one perſon. Thus the Father and the Son are two diſtinct Perſons, although eſſentially One, yet perſonally Two. Again, Covenants are *voluntary* Tranſactions; ſo it is here, God the Father was voluntary therein, for He might have choſe whether He would have accepted of ſatisfaction for ſin from any but the Sinner himſelf. It was not any neceſſity of nature, but an Act of His holy Will and Pleaſure, to propound terms of Reconciliation. The *Son* was likewiſe voluntary in this matter; for He might have refuſed to have *accepted* of the Terms of this Covenant, but it pleaſed Him to accept thereof. Moreover, where there are Terms and Articles of Agreement accepted of, on both parts, there is a proper Covenant: So it is here (as afterwards will appear.) God ſaith unto His Son; If Thou willt become a Redeemer of My Elect, Thou muſt goe into the world, and take on Thee the Nature of Man,

and in that Nature *doe* and *suffer* all that is needful to be done in order to Salvation; *I will doe it All*, saith Christ. Here now is a glorious Covenant.

Propos. 2. *GOD hath made glorious Promises to Jesus Christ, on condition of His undertakeing the work of a* Redeemer. *e. g.* God has promised that He should be every way fitted and qualified for that Undertaking, and therefore that an humane nature should be created for Him, that so He might be in a Capacity for the management of that Undertaking, *Heb.* 10. 4. *A Body hast Thou prepared Me, O God.* And that Gifts and Graces of the holy Spirit should be poured upon Him, according to that great and unparalell'd Undertaking. He was anointed with the oyl of the Spirit above his fellowes, *Psal.* 45. 7. Yea, He received the Spirit *not by measure*, Joh. 3. 34. i. e. above measure; there are no known Limits set to that Portion of the Spirit which Christ as Man received. It is an higher Expression than can be used concerning any man or Angel, or Creature, but only is it spken concerning Christ (who is more than a man or Creature. Also, God promised to assist Him in his work, *Isai.* 42. 1. *Behold my servant whom I* upheld.

and

and *ver. 4th He shall not be discouraged, till he hath set Judgment in the earth.* This is that which encouraged Christ in His work notwithstanding the Difficulties and Sufferings, which he was on the account thereof exopsed unto, *Isai.* 50. 7. 9. And God promised him blessed Success in his undertaking, even, *that the pleasure of the Lord should prosper in his hands*, as the Context expresseth. Yea, Success in respect of those He undertook for, That his Elect should be converted, and therefore he shall *see his seed.* Yea, not only the Elect among the *Jewes*, but the *Gentiles* also. Therefore look into the 49th Chapter of *Isaiah*, where this Covenant of Redemption which we are now discoursing of, is likewise intimated: In the two first verses Christ speaketh of his Call to the work of a Redeemer; in the *third verse* there is a promise that the elect *Jews* should be converted to Christ. Nay but saith Christ (*v.* 4.) I must have more than that, My bloud is of greater value than to be given for them *only*. Those that make bargains, begin low at first, so God bids Christ *low* comparativly at first, (you must alwaies remember that these things are spoken after the manner of men, that so we might be able to conceive and understand something of these Mysteries) Well, saith

ſaith the Lord, if that be not enough, thou ſhalt have *more*, if the converſion of the Jews be not enough, elect *Gentiles* ſhall be converted alſo, *v.* 5. 6. *And now ſaith the Lord that formed me from the womb to be his ſervant, to bring Jacob again unto him -- Is it a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of* Jacob, *and to reſtore the preſerved of* Iſrael? *I will alſo give thee for a light to the* Gentiles. Again, The Juſtification of Believers is promiſed to Chriſt; In this Context is promiſed, that *he ſhould juſtifie many*. And their *Sanctification* Heb. 10. 10. *By the which Will we are* ſanctified *through the offering of the Body of Jeſus once for all.* What Will is that? That Will has Reſpect to the Covenant of Redemption, even the Will of God concerning Chriſts Coming into the world to doe the work of a Redeemer. The Sanctification of Believers doth originally flow from thence. And their eternal Salvation was promiſed to Jeſus Chriſt, *Heb.* 9. 15. God promiſed that Incaſe Chriſt would become ſubject unto Death, all Believers on Him ſhall receive an everlaſting inheritance. There are alſo promiſes made to Chriſt of *Victory* over all His Enemies, *Iſai.* 50. 9. *Pſal.* 100. Yea, over *Death* it ſelf, *Pſal.* 16. 9. God promiſed that if Chriſt would become ſubject to death,

in

in order to the Salvation of his *Elect*, he ſhould not continue long in that ſtate of death, but ſhould have a glorious Reſurrection to life and immortality. Therefore well might the Apoſtle ſay, *It was impoſſible for him to be held under the pains of death*, *Act.* 2. 24. And God promiſed that a glorious Reward ſhould be given to him, as we ſee in the *laſt* verſe of this Chapter. And accordingly God hath exalted Jeſus Chriſt to ſit at his own right hand, and hath made not only men, but Angels and Authorities and Powers to ſubject to him, becauſe He hath been obedient unto Death, even the Death of the Croſs, therefore God hath exalted him, and given him a Name above every name, that at the Name of *JESUS* every knee ſhall bow in Heaven, and in the earth, and under the earth.

Propoſ. 3. *Jeſus Chriſt the Son of God has accepted of this undertaking according to the terms propounded by the Father.* Hence it is that God is ſtiled *the God of Jeſus Chriſt*; and the Lord of Chriſt, *Pſal.* 16. 2. and 45. 7. Mic. 5. 4. Joh. 20. 17. Eph. 1. 17. Rev. 3. 12. Viz. in reſpect of the Covenant. As the Lord is ſaid to be the God of Believers in reſpect of the Covenant of Grace; ſo he is ſaid to be the God of Chriſt in reſpect of the Covenant of Redemption. On this ſame account alſo

God

God is said to be greater than Christ, *Joh.* 10. 28. and 14. 28. *viz.* In that by voluntary Dispensation, Christ hath taken upon Him the work and Office of a Redeemer, and is become subject to the Father therein; and thence also is said to be His *servant*, Isai. 52. 13. Yea, His *willing* and *obedient* servant, Chapt. 50. 5. *The Lord God hath opened mine ear and I was not rebellious, neither turned away my back.* And if we call to mind the Terms of the Covenant of Redemption but now hinted at, we shall see the Truth of this. One Article of it was, that the Son of God should become incarnate; hence Christ in respect of his Incarnation, is said to be *sent of God.* Rom. 8. 3. Now this the Son of God did readily comply with, *Heb.* 10. 5. 7. *Sacrifice and Offering wouldst thou not, but a* Body *hast thou prepared me; then said I, lo I come, (in the volume of thy book is it written of me) to do thy will, O God.* The Son of God there speaketh, Father, (saith, he) Is it thy Will that I should go into the world, that I should assume the Humane Nature, and in that Nature do the work of a Redeemer? If *that* be thy Will, Lo, I come to do thy Will, O God. Again, According to the *Articles of Agreement* in this covenant, the Son of God was to become subject to the *Law*, and *this* Article he hath complied with, *Gal.* 4. 4.

God

God sent his son, made of a woman made under the law. So that the Eternal Son of God hath condescended not only to become incarnate, to be made of a woman, (although that Condescention was infinite,) but also to be made under the *Law*, and this not only the *general* (or *moral*) *Law*, which all Mankind, yea, all *rational creatures* are subject unto, and Christ hath exactly observed, (*Mat.* 5. 17.) but also that *especial* Law of the Church wherein he was born. Hence he was circumcised, baptized, and kept the Passover, and subjected to other Rites of the Jewish Church, which were then of Divine Institution, *Mat.* 3. 15. and also the *Singular Law* of a Redeemer which is expressed in the Text. Viz. that *He shall make his soul an offering for Sin.* If Christ would become a REDEEMER, He must subject Himself to the Penalty of the Law, Hee must yield *Passive* as well as *Active* Obedience. This is there called the *Commandement* of the Father, *Joh.* 14. *ult.* ---- *and the Father gave mee* COMMANDEMENT. ---- And this hath CHRIST complied *with*, and submitted *to*, Gal. 3. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.* --- Yea, and he was willing

willing and hearty in this Compliance, His heart was in it. 30. 29. *Joh.* 10. 18.

Propos. 4. *God and Christ do exactly observe the terms of this covenant.* Yea (to speak after the manner of men, and with humility and Reverence) they hold each other to the agreement which has been between them: the Father holds Christ to the Terms of the covenant, He has bated him nothing of what he engaged to perform, Rom, 8. 32. *God spared not his own Son.* Nor did Christ ever desire to *have* any abatement thereof, which would be derogatory from the glory of God. *Joh.* 12. 27. Christ doth also hold the *Father* to what *He* hath promised, and therefore we do find him professing to the Father that he does expect that he should be as good as his word, *Joh.* 17. 4. 5. *Father, I have glorified thee on the earth, I have finished the work which thou gavest me to doe, and now O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.* Q. D. I have done the *work* of a Redeemer, and now I expect the *wages* of a Redeemer, according to the Covenant which hath from Eternity been between us. Yea, Christ holds the Father unto what he had promised not only concerning *himself*, but also with re-

spect

respect unto all that shall believe on him, as in *ver.* 24. of that Chapt. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* The Father hath promised that it should be so, and now Christ doth will and demand it should be made good

Propos. 5. *God and Christ do confide in one another.* They do as it were take one anothers word. The Father trusts Christ. Hence the Patriarchs and Saints which lived before the Coming of Christ were saved, *Heb.* 11. *ult. They without us were not made perfect:* they were not brought to heaven in *one* way and we in *another*, but were saved by the Merit of Christ as well as we. But how could that be, since Christ had not died before their souls were saved? Well, but God took Christ's word for it, that he would in the *fulness of time* goe into the world & dye for them. Hence the Death of Christ was *effectual* before it was *actual*, Rev. 13. 8. He is said to be the *Lamb slain from the foundation of the world.* How was Christ slain from the foundation of the world? Not only in respect of the *Decree* of God, but in respect of the *efficacy of Christs death*: For the Death of Christ was efficacious ever since the *first* Believer that ever lived

lived in the world, and this was becauſe the Father took the word of the Son concerning his Coming into the world to doe the work of a Redeemer. Alſo Chriſt hath taken *God*'s word: Hence he came and died before ſuch a time as *half* of the Elect were ſaved, or had any actual being in the world. In the Old Teſtament, the Father did truſt the *Son*, in the New-Teſtament the Son doth truſt the *Father*.

Propoſ. 6. *God and Chriſt had* glorious Ends *in making this Covenant of Redemption.* The great and ultimate end, was his own *Glory*. Not that there could be any real acceſs or addition of Glory beyond what he alwaye had: only a *Diſcovery* of that Glory. Hereby the Glory of the Divine Attributes is manifeſted. e.g. The Soveraignty of God. That God ſhould *elect* ſome & *reprobate* others, & find out a way for the Salvation of fallen *Men* but not of fallen *Angels*, is a glorious Manifeſtation of the abſolute Soveraignty of Him who is GOD MOST HIGH. And the Glory of his *Juſtice* is alſo here tobe ſeen. The Apoſtle inſiſteth upon that *Rom.* 3. 25. 26. *To declare his Righteouſneſs; To declare his Righteouſeneſs.* Indeed if God had pardoned Sin without Satisfaction, Mercy had been ſeen, but then God would

would not have had the Glory of his *Juſtice*. Likewiſe, Divine *Grace* is hereby glorified, 2. *Tim.* 1. 9. *According to his* grace *which was given us in Chriſt Jeſus before the world began.* Herein God commends his Grace, in that he ſhould be contriving a way, and *ſuch* a way, to bring us to Salvation before the world began. And the grace of the Lord Jeſus was exceeding abundant, in that when Man had daſhed himſelfe to Ruin, and the everlaſting Father was coming out againſt him with Arrowes dipt in bloud, that *now* the Son of God ſhould ſtep in and undertake to ſatisfie Juſtice. And the *Wiſdom* of God is alſo hereby diſcovered to Saints and Angels, *Eph.* 3. 9, 10. *The Myſtery which from the beginning of the world hath been hid with God, to the intent that now to the principalities and powers in heavenly places might be made known to the Church the manifold Wiſdome of God.* And the truth is, that nothing but Infinite Wiſdome could have contrived ſuch a way as *this* for accompliſhing of Salvation, where Juſtice and Mercy ſo meet together, and *Righteouſneſs and Peace do kiſs each other.*

USE. *Let it be a word of* CONSOLATION *to thoſe that are concerned in this Covenant.*

1. It is a comfortable Conſideration to think on the Ancient Love of God. If thou art concern'd in this Covenant, God loved *thee* before ever thou lovedſt *Him*; yea, before ever thou hadſt any *Being*; thy Name was written in the Lamb's *Book of Life* before the foundation of the world, even from all Eternity. Therefore *David* ſaith, *Thy loving Kindneſs is* ever *of* old, *Pſal.* 6. 25. God hath had Deſigns of Grace towards thee, from Everlaſting.

2. If thou art concerned in this Covenant, *GOD* who has an abſolute Dominion over his Creatures, has given thee to Jeſus Chriſt, *Joh.* 17. 6. 10. *Thine they are and thou gaveſt them me, and all mine are thine, and thine are mine.* God hath given thee to Chriſt to redeem and ſave thee: There is ſuch a poor Creature, I give him to thee, do thou *take* him, *ſave* him, *bleſs* him forever, ſaith the Lord.

3. Hence thy Salvation is *Certain.* As ſure as the Covenant of Redemption, as ſure as that Chriſt hath *made his ſoul an offering for ſin.* This is a ſuitable meditation to be in the heart at the time of *Receiving*, when we are at the Lord's Table. Is there Bread and Wine here? As ſure as this is Bread and Wine ſo ſure is it that Chriſt has died, and

ſo ſure it is that thou ſhalt be ſaved, and behold the Glory of Chriſt in Heaven, if thou art one Concerned in this Covenant of Redemption. You will ſay, This is Comfortable if I did but know that this belongs to *me*; How ſhall I know *that?* *Anſw.*

1. *Doſt thou believe on Jeſus Chriſt?* No man can know his Intereſt in this Covenant before he doth believe. Haſt thou an heart-purifying, an heart ſanctifying Faith? Haſt thou accepted of Jeſus Chriſt upon His own Terms? Hath God given thee to ſee the glorious Lovelineſs and Excellency of the *Son* of God, ſo that there is none in Heaven, nor any on the Earth whom thou doeſt deſire in Compariſon of Him? Haſt thou received Chriſt as Prophet, Prieſt, and King? then This belongs to thee.

2. *Are you the Seed of* CHRIST? Are you become His Children in reſpect of ſpiritual Regeneration? *If any man be in* Chriſt, *he is a* new *creature*, 2. Cor, 5. 17. Haſt thou a new *heart*, a new *head*, a new *tongue*, a new *life* and *all?* Art thou become the Workmanſhip of God created in Chriſt Jeſus to good works? if ſo then this belongs to thee.

3. *Haſt thou felt the bleſſed* Power *and* Efficacy *of the* Death of Chriſt in *thy own ſoul?* Is Sin mortified in thy ſoul Through the blood of Chriſt? And is thy ſoul mortified to the *world* thereby? then this belongs to thee. Canſt thou ſay after the bleſſed Apoſtle, *By the Croſs* (i. e. the Death) *of the Lord Jeſus Chriſt I am crucified unto the world, and the world unto me*, Gal. 6. 14. If Sin be indeed mortified in *thy* ſoul, then Chriſt has made *His Soul* an Offering for *thy Sins*.

Jeſus

Jesus Christ is the SON of GOD.

REV. *II.* 18. ---- *The Son of God.*

IN the second and third Chapters of the *Revelations*, we have those *Seven Epistles* which the Lord Jesus Christ sent from Heaven to the Churches in *Asia*. These words are part of that which is in order the 4*th* of these Epistles, the Preface whereof is contained in this verse: which does signifie

1. The Person to whom this Epistle was written, viz. The *Angel* or principal Officer in the Church of *Thyatira*.

2. The *Authour* or *Sender* of it, *viz. Jesus Christ*, who is here described,

1. From His *Relation* unto God the Father,

whose Son he is.

2. From his *Omniscience*, he has eyes like a flame of fire.

3. From his *Omnipotence*, his feet are like fine brass.

At present wee shall only speak to the *First* of these, *viz.* That RELATION which Christ doth sustain towards God, And the *Doctrine* to be insisted on, is,

That *Jesus Christ is the Son of God.*

Now in the Doctrinal handling of this great Foundation-Truth we shall

1. Lay down some Propositions for Explication. 2. Mention some Arguments for Demonstration.

For EXPLICATION.

Propos. 1. *Christ is said to be the Son of GOD in a* Personal *respect.* Not His *Essence* but his *Person* is begotten of the Father. Christ is said not to be the Son of God in respect of his *Humane* Nature. Its a sure Principle of Truth, *Filiation is of the* person, *not of the Nature.* Christ in respect of his humane Nature is styled *the son of man. Mat.* 16. 13. but not the Son of *God*; for He was the Son of God before the Assumption of his humane Nature

God

God sent his Son into the world, Joh. 3. 17. Therefore he was the Son of God before his coming into the world. 1. *Joh.* 3. 8. *The Son of God was manifested.* Now *Manifestation* is of that which was extant before. So that the *Person* of Christ did exist before He was manifested in the flesh. *Agur* lived many Ages before the humane Nature of Christ did actually exist, yet he acknowledges that God had a Son, *Prov.* 30. 4. Yea, and so did *Nebuchadnezzer*, Dan. 3. 25. Christ is said to be *the Son of the Father*, 3. Joh. 3. whenas the Humane nature was from the *Holy Ghost Matth.* 1. 18. If Christ were the Son of God in respect of His *Incarnation*, He should be the Son of the *Holy Ghost* rather than the Son of the Father, whenas the Scripture speaketh otherwise, calling Him only the Son of the Father, *Joh.* 1. 14. *He is the only begotten of the Father.* Not begotten of the Holy Ghost. To *beget* is the Relative property of the *Father*, to be *begotten* is the Relative Property of the *Son.* Christ's being the Son of God, is a proof of His being *equal* with God, Joh. 5. 18: whenas if he were the Son of God in respect of his *humane* Nature, or considered as *Mediatour*, that would be no proof of His Equality with God, for on these Accounts he is *inferior*, and not *equal with* the Father,

Joh. 10. 28. *Nor* is Christ said to be the *Son* or to be *begotten* in respect of his God-head absolutely considered, for then every Person in the God-head should be so. Christ is not said to be the Son of the *God-head*, but the Son of *God*, where God is taken personally for God the *Father*. The Divine Nature absolutely considered is from *It Self*, i. e. from *none other*, but the Son of God is from *another* i. e. from the *Father*; He is *God* of *Himself*, but not a *Son* of Himself. He reciveth not his *Being* from the Father, but only His *Personality*. The Son of God is a Divine Person begotten of the Father.

Propos. 2. *Christ is the Son of God by Divine Ineffable Generation.* That Divine Generation which the Son-ship of Christ doth intimate, is *ineffable*. As it is said in another respect, *Who can declare his Generation?* Isa. 53. 8. So as to *this* Generation, who can declare it? Yet must wee know and believe that the Son is begotten of the Father. The Scripture (which is the ground of Faith in all divine Mysteries) is clear for this *Joh* 3. 17. If Christ be the Son of God after an higher manner than the Angels, He is so in respect of *divine Generation*; But He is the Son of God after an higher manner than the Angels. *Heb.* 1 5. *Unto which*

of

of the Angels said He at any time, Thou art my Son? Christ is *so* the Son of God as no one else is, and therefore is said not only to be *begotten*, but the *only* begotten Son of God. *Joh.* 1. 14. *We beheld His Glory, as the Glory of the only begotten of the Father.* There are sons of GOD in Respect of Creation: So *Adam* was the Son of God, *Luc.* 3. *ult.* There are sons of God in respect of *Adoption*; so all *Beleevers* are the sons of God. *Joh.* 1. 12. *Gal.* 4. 5. There are sons of God in Respect of *Imitation and Similitude*; so the holy *Angels* are styled *sons of Elohim*, Psal. 89. 6. Job. 38. 7. And *Godly men* are styled His sons, because they bear His Image, and are in some measure like Him, as Children are like their Father. *Mat.* 5. 45. *Luc.* 6. 35. *Eph.* 5. 1. As *Wicked* men are called the *Devil*'s children on the same account of *Likeness* and *Imitation*, 1. Joh. 3. 10. And there are sons by *Nature*, so Christ alone is the Son of God. See what is written *Exod.* 23. 20, 21. *I send an Angel before thee, to keep thee in thy way, & to bring to the place which I have prepared: obey His voice, and provoke him not, ---- for My Name is in Him.* That *Angel of the Lord* is indeed the *Lord of Angels*; Jesus Christ the increated Angel of the Everlasting Covenant. God

Name

Name is in Him, because He is God's Son. As a Son hath the Name and Nature of his Father belonging to him; so hath Christ the Name and Nature of God in Him. Hence He is said to be God's *own* Son *Rom.* 8. 3. *God sent His* own *Son* [*ton heauton Huion*] the Son of *Himself* and in the 32 *verse* of that Chapter it is said, *God spared not His* own *Son*, [*ho idios Huios*] h. e. His Son in a proper or a natural sense. And God is said to be Christ's *own* Father, *Joh.* 5. 18. And therefore is He (as but now was intimated) said to be *equal* with God, *Phil.* 2. 6. *He thought it not Robbery to be* equal *with God.* If Christ had not been God's own Son, for Him to have given out that He was *equal with God* would have been the greatest *Robbery* and *Sacriledge* that ever was. If He were only the adopted son of God, *that* would not prove His Equality with the Father. But an *own* son (though he may be inferior, or it may be *superior* to his father in respect of Office, or on other accounts) in respect of *Nature* he is *Equal* with his father: A son is not of an inferior *Nature* to his Father. Christ (then) is God's Son as to *Nature*, therefore his Son in Respect of *Generation.*

Propos. 3.

Propos. 3. *The Generation of the Son of God is Eternal.* They err *fundamentally* who imagine that the Son of God had no Existence before his Incarnation. The world was created about *four Thousand years* before the Son of God came into it, nevertheless He made the world, *Joh.* 1. 3, 10. Therefore He did exist before He became a man. God had many *adopted* sons in the dayes of the Old Testament, therefore He had an *own* Son for whose sake they were adopted. The *Hebrews* do sometimes call the *Messiah* by that Name of [*Jinnon*] which signifyeth a *Son*, and is the word used *Psal.* 72. 17. which place may be thus read, *before the sun*, Jinnon *is His Name*, Intimating that the Generation of the Son of God was from *Eternity*, even before there was any Sun in the Firmament or any Creature that had a Being, yet *then* the second person in the Trinity is the Son of God. All other Generations have a Beginning and Ending, but this hath *neither*, Psal. 2. 7. *Thou art my son this day have I begotten thee.* That *day* as it hath respect to Christ's being manifested in the sight of Heaven and Earth to be the Son of God, is to be applyed to the Time of His Resurrection; but as it respects Christs Generation

Generation, it is to be understood concerning the Day of *Eternity*. God's Day is ETERNITY, There is no *Yesterday* nor *to-Morrow* with Him, but an *Infinite NOW*, which never goeth away. The Scripture doth expresly declare that the Generation of the Son of God is an Eternal Generation. Wherefore Wisdome (that is *Christ* the Eternal Essential Wisdom of the Father) hath said, *The Lord Possessed me in the* Beginning *of his way, before his works of Old, I was set up from everlasting, from the Beginning, or ever the Earth was. When there was no Depths I was brought forth, when there were no fountains abounding with water; before the Mountains were settled, before the Hills was I brought forth, While as yet he had not made the earth, nor the Fields, nor the highest part of the Dust of the world, &c. Then was I by Him, and I was dayly his Delight, rejoicing alwayes before Him.* Prov. 8. 22, 23, 24, 25, 26. --- 30. What can be more plain to prove that the Generation of the Son of God is Eternal? See also what is spoken by the Prophet *Micah* (Cap. 5. 2.) -- *Thou Bethlehem Ephrata, ------ out of thee shall He come forth, that is to be Ruler of Israel, whose goings forth have been from of Old, from Eternity.* So that there are *two* Goings-forth of Christ there

there spoken of, *one* out of *Bethlehem* in respect of His *Birth*, the other from the *Dayes of Eternity* in respect of that *Generation* we are discoursing of. Hence also it is said, *In the* Beginning *was the Word*, *Joh.* 1. 1. Those words do allude to the first words in the Bible, and they shew that Christ *was* when the World first began 'Tis not said that Christ was *made* then (as it is said, *Gen.* 1. 1. that in the Beginning the Heavens and the Earth were *made*) but that He *Was* then. The Son of God had real Existence when the World began to be Created. (Now) There was nothing but *Eternity* before the world began.

Once more,

The Son of God is styled, *the Brightness of His Father's glory Heb.* 1. 3. The *Sun* & that *Brightness*, that *Refulgency*, or *Beaming forth* of Light which proceeds therefrom, are *Coetaneous*: so God the Father and the Son are *Co-eternal*. The Son is only in order of *Nature* and not in *Time* before the *Beames* issuing therefrom; so is *God the Father* only in order of Nature and not in Time *before* God the *Son*. Had it been possible for the Sun in the Firmament to be *Eternal*, the *Beames* and Brightness thereof would have been eternal too. Thus, inasmuch as God the *Father* is *Eternal*, the *Son* of

of God, who is the Brightness of His Glory, is eternal also.

Propos. 4. *The Generation of the Son of God is a* spiritual *and an* intellectual *Generation.* God is a Spirit, and therefore all *carnal* Imaginations about this Generation are to be abhorred. This Divine Generation concerning which we speak, is by the Infinite Understanding of God reflecting upon his own Beauty, & conceiving an Image of Himself. Hence Christ is called the *Image of God. Col.* 1. 15. Not an *accidental* but *essential Image.*; as the son does bear the Image and Nature of his father. Divines are wont thus to express it, "God may be considered as understanding "and knowing Himself, *That* is God the *Fa-* "*ther*, and as understood and known *by* Him- "self, *That* is God the *Son.* And the Scripture doth set forth the Generation of the Son of God by such expressions as shew that it is spiritual and intellectual. *e. g.* He is called *the Wisdom of God.* 1. Cor. 1. 24. Now Wisdome is of the Understanding.

Again, Christ is called the *Word of God.* Rev. 19. 13. 1 Joh. 5. 7. Now there is not only a *sensible* word which is pronounced, but *intelligible* word which is brought forth in the

the understanding. Words are the *Birth* of the *Understanding*: so the Son of God is begotten by the Infinite Understanding of the Father.

Propos. 5. *Though God the Father and the Son are* personally distinct, *they are* essentially *One.* Therefore the Son is called the *express Image of his Person, Heb.* 1. 3. If a man see an Angel, he may behold the Image of God, His Wisdom, Goodness, Power *&c.* but not the *Express* Image of His *Person.* But he that seeth the *Son of God*, seeth the Person of the Father in His Son: yea, the *Character* (as the *Greek* hath it) of his Person. A son is sometimes very like his father, the *Picture* of his Father, and so the Image of his person: but never any Son so like the father, as the Son of God is like *His* Father. There is an essential Likeness of God in Christ. *Phil* 2. 6. *Who being in the Form of God.* The Father and the Son are personally two, Joh. 8. 16. *I* (saith Christ) *am not alone, but I and the Father that sent me.* and in verse 18. *I am one that bear witness of my self, and the Father that sent me beareth witness of me.* where there is *one sending*, and *another sent*, there are two distinct Persons: And two Witnesses are

are *two* Persons; so are God and Christ; yet are they *essentially* One. Joh. 10. 30. *The Father and I are* One. If they were not Essentially One, there would be more Gods than one, which is *Heresy* and *Blasphemy* to imagine.

Propos. 6. *The Generation of the Son of God is a wonderful and incomprehensible Mystery.* That Particular insisted on in the former Propositi-on, manifests the Truth of this. That *two* Persons should be essentially *One!* That *more* Persons than one should be in the same individual Nature! Among *created* Beings it is not so, nor *can* it be; They that differ *personally* have not the same individual Being. But God the Father and the Son have the same indivisible Essence. A Father and a Son have the same *generical* Essence, but not the same *numerical* Essence, but God the Father and the Son have so. And how wonderful is it to consider, that there should be a Father *no older* than his own Son, and an own Son *no younger* than his own Father! And how wonderful is it, that the *same* Person should be both *God* and *Man*! So is Christ. In that Vision to which my Text hath Referrence He is called *the Son of man.* Rev. 1. 13, 14.

and here *the Son of GOD*, because he is both God and Man in one person. That there should be more Natures than one in the same individual person, is *wonderful*.

These are *glorious Mysteries*, that we should with *humble Adoration* think of.

Thus for *Propositions* tending to explain the Truth before us.

We proceed in the 2*nd* place, To mention some Arguments *Demonstrating*, that Jesus Christ is the Son of God. Briefly; 1.

Arg. 1. We may argue from that *Testimony which hath been given to the* Sonship *of Christ*: Even Christ's greatest *Enemies* have been forc'd to confess this. The *Devil* once cried out, *What have I to do with thee, Jesus thou* Son of God *most High!* Luc. 8. 28. And we have upon Record in the Word of God, the Testimonies which those that *knew* Christ have given to this great Truth. *John Baptist* saith, *I saw and bear record, that this is the* Son of GOD, Joh. 3. 34. *Nathaniel* also, (*v.* 49.) said to Him, *Rabbi, thou art the Son of GOD*. *Peter* in the name of all the Disciples, professed, *We believe, and are sure that thou art Christ the* Son *of the Living God*, Joh. 6. 69. And

an *Arch-Angel* from Heaven said to the *Virgin Mary*, *that holy thing which shall be born of thee, shall be called the* Son *of* God, *Luc.* 1. 35. Christ *Himself* bare witness to this Truth, concerning his own *Sonship.* Joh. 10. 36. *Say ye of him whom the Father has sanctified & sent into the world, thou blasphemest, because I said, I am the Son of God?* And God from heaven has preached this Truth; At the Time when Christ was baptized, *Lo, a voice from Heaven saying, this is my beloved* Son, *hear ye Him*, Mat. 3. 17. Also at His Transfiguration, unto which the Apostle *Peter* has respect when he saith, *We were eye-witnesses of His Majesty, for he received from God the Father honour and glory, when there came from the excellent Glory* (i. e. from *God*, whom the *Hebrews* are wont to call by the Name of Glory) *this is my beloved* Son *in whom I am well pleased: and this voice which came from Heaven we heard when we were with him in the holy Mount*, 2. Pet. 1. 16, 17. 18.

Arg. 2. *From the Miracles which hapned at the Time of Christ's Passion.* I do not mention the Sufferings of Christ to prove His Relation to God. His state of *Humiliation* was the great Objection which the *Jews* had against His being the SON of the *Blessed.* Hence Christ became

became a *Rock of offence* to them that would not believe that he was the Son of God except He *came down from the Cross*, Matth. 27. 42, 43. So the Heathen world; What! *He* be a *God* that was *Crucified!* they thought that *incredible.* But there were such Miracles attending the sufferings of Christ, as did plainly manifest that he was none other but the Son of God. From the Sixth to the Ninth Hour of the day, there was Darkness all the Land over, This was no *ordinary Eclipse* of the Sun, for it was at the *Full of the Moon*, being at the *Passover*, whenas ordinary Solar Eclipses we know are at the *New Moon*. Moreover, the *Vail of the Temple was rent* in twain, from the Top to the Bottom; and the Earth did quake, and the rocks rent, and the graves were opened, and Bodies of Saints which slept arose. These Solemn Providences were so convictive as that the *Captain* who commanded the Souldiers the day that Christ was crucified, cryed out, *Truly, this was the* Son of GOD. Oh the *Jews* have killed the *Son of God.* Mat. 27. 45, ---- 51, 52, 54.

Arg. 3. *From the Resurrection and Exaltation of Jesus Christ.* He was declared to be

the *Son of God*, by the Resurrection from the Dead, *Rom.* 1. 4. Christ said that he was the Son of God before he suffered on the Cross; now if he had not been so indeed, we may be sure that God would never have raised him out of his grave. Also Christ raised *Himself*: Therefore did he say to the Jews, *destroy this Temple*, (meaning the Temple of his Body) *and in three days I will raise it up. Joh.* 2. 19.

Nor would God have *Exalted* Him so as He hath done, even to *sit at His own right hand*, had He not been his own Son: *For unto which of the Angels said He at any time, sit --- at my right hand?* God hath exalted him very highly giving him a *Name above every Name*. And we may therefore conclude, that Jesus Christ is the Son of God.

Arg. 4. *From the powerful quickening voice of Christ.* Joh. 6. 63. *The words* (saith Christ) *that I speak, they are spirit and life.* and *ver.* 68, 69. *Thou hast the words of eternal life. Peter* might well therefore add, *we are sure thou art the Son of God.* God is known by His *voice*, Job. 40. 9. *Hast thou an arm like God? canst thou thunder with a* voice *like Him?* The voice of the Lord is powerful, the voice of the Lord is full of Majesty; the voice of

the

the Lord breaketh the Cedars, the voice of the Lord divideth the flames of fire. So is the *Son* of God known by his voice: *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* Joh. 5. 25. Certainly, He that can by his *voice* make the dead to *live*, is more than a meer son of man, *He is the Son of* GOD.

USE.

Let me conclude this Doctrine with a word of *Exhortation.* And there is a *three-fold* Exhortation before us,

1. To endeavour after Knowledge & good Understanding in this glorious Mystery, concerning the *Sonship of Christ.*
2. To *believe* this Truth.
3. To *Practise accordingly.*

Exhort. 1. *Endeavour we after* Knowledge *and* good Understanding *in this glorious Mystery.* Therefore,

Consider. 1. *That there are but* few *that have this Knowledge.* At leastwise not in that degree and measure which ought to be; yea, & which *might* be, considering the means which are plentifully afforded. As the Apostle speak-

speakes to the Hebrewes, *When for the time you ought to be Teachers, you have need that one teach you again which be the first principles of the oracles of God.* Cap. 5. 12. It is marvellous to consider what Ignorance is in many that call themselves Christians. As an holy man once complained, (not without too much Cause) that *Christ is but little known amongst Christians.* Yea, some that are very knowing in *other* matters of Religion, yet if they be examined about *Christ*, they are found exceeding ignorant.

Consid. 2. *The surpassing Excellency of this Knowledge.* Hence the Apostle saith, Yea doubtless I count all things but loss, for the *Excellency of the Knowledge of Christ Jesus my Lord.* Phil. 3. 8. Knowledge is an excellent and desireable thing. Knowledge of the *Creature* is so; which caused *Solomon* to say that Wisdom excels Folly, as far as Light excels Darkness. Much more is the Knowledge of *Christ* excellent and desireable, whereby all other Knowledge is *sanctified*, and without *which* all other Knowledge will never save a man's soul. Hence the holy Prophets of old were very diligent in endeavouring after this Knowledge; as we see 1. *Pet.* 1. 10, 11. of *which salvation the* prophets *have enquired, and searched*

searched diligently, *searching what, or what manner of time the spirit of Christ which was in them did signifie, when it testifyed before hand the sufferings of Christ, and the glory that should be revealed.* Nay the blessed *Angels* admire and seek after this Knowledge. The things of Christ are *things which the* Angels *desire to look into.* And if *Prophets*, if *Angels* have desired to search into the Mystery of the Incarnation of the Son of God, much more into that of His eternal *Generation.* The truth is, that this Knowledg is not had but by Divine Revelation. Christ is not known by the Light of Nature, but by the special Revelation of the *Holy Ghost*, held forth in the Gospel. Wherefore the Apostle saith, *It pleased God to reveal his son in me.* Gal. 1. 15. And when *Peter* made that glorious Confession, *Thou art Christ, the* Son *of the living* GOD, it was said unto him, *Flesh and bloud hath not revealed it unto thee but my Father which is in heaven.* Mat. 16. 16, 17. Hence the whole Doctrine concerning Christ is called a *Mystery*, Eph. 3. 4. *Ye may understand my knowledge in the* Mystery *of Christ.* A Mystery is a Divine *Secret* which is not known but by Revelation: So is the Truth concerning *Christ.* And as all Truths which reveal Christ,

are excellent; so there is a *special* Excellency in those which concern the *Person* of Christ.

Consid. 3. That *Though this knowledge be Excellent and rare, yet it is attainable*; that is to say such a measure thereof as is necessary in order to Salvation. Indeed a *comprehensive* Knowledge of this Mystery concerning the *Sonship* of Christ is not to be attained by any man or Creature. There are many *external* works of God which we are not able to comprehend. If wee look into the works of *Creation* we soon see more than wee can comprehend. *Job.* 37. 16. *Dost thou know the Ballancings of the clouds, the wondrous works of Him that is perfect in knowledge?* So concerning the works of *Providence*, Rom. 11. 33. *O the depth of the Riches both of the Wisdom and Knowledg of God! how unsearchable are his judgements and his wayes past finding out!* Much less can we comprehend the *immanent* and *eternal works* of God: such as *Eelection* and *Reprobation*, and such as that which is implyed in the Text, respecting the Eternal Generation of the SON of GOD. The most knowing in the world must needs confess his own Ignorance when *such* Mysteryes are spoken of. As *Zophar* said to *Job*, *O that God would*

would shew thee the secrets of Wisdom, they are double to that which is, canst thou by searching find out God? canst thou find out the ALMIGHTY *unto perfection? what canst thou know* &c. Chapt. 11. 6, 7, 8. And *David* confesseth with Respect unto a Knowledge farr less mysterious than what we are speaking of, *Psal* 139. 6. *Such knowledge is too wonderful for me, it is high I cannot attain unto it.* Yet such a knowledge of Christ as is necessary unto salvation may be had, especially in these Gospel-Times, when that promise is eminently fulfilled *Jer.* 31. 34. ----*they shall all* know *me, from the least of them to the greatest of them.* Such a Knowledge of Christ as is essential to salvation, every true Believer hath. The Gospel doth reveal Christ much more clearly than ever the *Law* did. Hence it is said, that *He that is* least *in the Kingdom of heaven* (h. e. the least Minister of the Gospel) *is greater than John Baptist.* not in respect of degrees of grace, but as to a more clear and abundant *discovery* of Christ. There is no Minister of the Gospel, but knows more of Christ than *John Baptist* did, that is to say, he knoweth more concerning His Passion, Resurrection, Ascention, Sitting at the right hand of God, Coming to judge the world, than *John* was

was acquainted with. *Matth.* 11. 11.

Consid. 4. That, *Ignorance about Christ in these dayes of* Gospel-Light, *is exceeding dangerous.* A man had better be ignorant of *every* thing than of Christ. It is said, *Hos.* 4. 6. *My people are destroyed for lack of Knowledge.* If *any* Ignorance be destructive, Ignorance of *Christ* is so. Men may know much in divine things and yet perish, because they know not Christ. So the *Pharisees*, they had great knowledge in the *Letter* of the Scripture, and yet because they knew not *Christ* they perished to Eternity. Joh. 17. 3. *This is life eternal, to know thee the only true God, & Him whom thou hast sent, Jesus Christ* Then they that remain *ignorant* of Christ, must needs be in danger of death, yea of *eternal* Death.

By way of *Direction* here observe these Rules.

1. If we would have a right understanding in those Truths which concern the Person of Christ the Son of God, We must *Attend the Meanes which the Lord hath appointed in order to the attaining that Knowledge.* e. g. Searching the blessed *Scriptures* : therefore Christ said, *Search the* Scriptures *for* they *testify of me.* Joh. 5. 39.

5. 39. And *Solomon* sheweth, that the way to know Wisdome is to seek and search after it, *Prov.* 2. 4. h. e. We must *digg* and *dive* into the rich Mines of Scripture. In things of this nature, we must take heed of our own Conceits, but be sure to keep close to the Scriptures. And Attendance to the Word preached is also the way to gain and grow in the Knowledg of Christ. For it is the great work of the Ministry to preach Christ, to open the Mysteryes of Christ. We read in *Gen.* 29. 3. How the Shepherds rolled the Stone from the Wells mouth, and watered the Sheep; So Ministers are to open the Mysteries of Christ and Salvation by Him. The Lord doth bestow gifts of Knowledge upon *some* above others for this end in special, that so they might be fitted for the work of the Ministry and might bring to the Knowledge of the Son of God, *Eph.* 4. 13. Prayer also is a meanes to attain this knowledge: *If thou* crieſt *after knowledge and lifteſt up thy voice for underſtanding, then ſhalt thou find the knowledge of God*, Prov. 2. 3, 5. We should pray for the illumination of the Spirit, and the rather becauſe the Lord Jesus hath promiſed to send His Spirit to guide us into all Truth, Joh. 16. 13. Let us be earneſt in

Prayer

Prayer that we may receive that Unction from the Holy One that shall make us know all things, that are necessary to be known in order to our Salvation and Consolation.

2. *Beware of Presumption & Curiosity.* We must not be wise above what is written. It is good to enquire into these divine and holy Mysteries, so far as God hath *revealed*, but no further: If we do, not *Knowledge* but *Blindness* will be the effect of those Enquiries. A Vehement Object we say destroyeth the sense: If men come too near the Sun, their eyes are dazled that they cannot see. A *Moth* by approaching too near the Light destroyeth it self; so many a proud Presumer by too bold prying into these glorious Mysteryes hath destroyed his own soul.

Exhort. 2. *Believe this Truth, that* Jesus Christ is the Son of GOD. It is not so easy a matter to believe this as many think for. *Reason* cannot comprehend this Mystery, and *hence* it is not easie, after a right manner, with the heart to believe it. Yet It is necessary to be believed, as being a fundamental Principle in Religion. Therefore when *Peter* in the name of the Disciples professed that *Christ is*

the

the Son of God, the Lord replyed, *upon this rock I will build my Church*, Mat. 16. 18. so then they that believe not this, do not belong to Christ, nor to the Church of Christ. All Religion, yea *whole Christianity* would fall to the ground if *this* Principle should be plucked up. The Summe of the Gospel is contained in this great Truth. Hence *Paul*'s Preaching is summarily expressed by saying, *He preached Christ that He is the Son of God.* Act. 9. 20. There are many Truths of lesser Concern, which through Ignorance may be disbelieved or denyed, and yet a mans Salvation not hazzarded thereby: But it is not so as to *this* Truth respecting the Sonship of Jesus Christ; whosoever disowneth *it*, will miss of eternal Salvation, 1 Joh. 2. 23. *Whosoever denieth the* Son, *the same hath not the Father.* Hence Satan hath made it his great design to oppose this Truth. The Devil said to Christ, (*Mat.* 4. 3.) IF *thou be the Son of God.* The wicked Devil would feign have that questioned. Wherefore in the dayes of the Apostles, he stirred up *Ebion* and *Cerinthus*, and other Hereticks who denyed the *Deity*, and so the *eternal Sonship* of Christ, which is thought to be the occasion of *John*'s writing his *Gospel* wherein he doth most plainly and abundantly assert

the

the Godhead of Christ. Afterwards, Satan stirred up *Arius*, who maintained that Christ was only a *Creature* and not the eternally begotten Son of the Father; and the Church was in danger of being carried away with that flood of *Arian Heresy* which over-whelmed the world Rev. 12. 15. *The whole christian world* (as one of the Ancients speaketh) *sighed and wondered to see it self become an* Arian. Thus we see Satan layeth Battery against this Truth, because he knowes the souls and Salvation of men are concern'd in the Belief of it. Therefore let us firmly believe it.

By way of Direction, here remember these two Rules.

1. We must set this down for a *Principle*, that *we are to believe beyond Reason*. Albeit the great Truths of the Christian Religion are not contrary *unto*, yet they are *above* Reason. Therefore must we believe what we are not able to comprehend. *Pagans* of old, were wont scoffingly to call the Christians *Credentes*, that is *believing* persons, because they were such as would believe beyond the comprehension of *Reason*. And one reason why *Socinians* in these late dayes have had such gross and damnable mistakes about the *Person of Christ*, hath been because they would not believe beyond Reason

Reaſon; whenas the great and glorious Myſteries reſpecting the Sonſhip and the eternal Generation of Chriſt's Perſon are beyond what any mans Reaſon can Fathom. Therefore we muſt ſet Faith on work, and though we cannot conceive how *this* or *that* ſhould be, yet we are to take Divine Teſtimony for it. Take the Word of God for it that it is ſo, and there reſt ſatisfied.

2. *Let us not content our ſelves with a meer* notional *Belief about this matter, but ſee that our Faith be ſincere and cordial.* Let us ſee that this Truth be not only in our heads but in our hearts alſo. If men have only a notional Belief concerning this, that's no more than what the Devils have. Jam. 2. 19. *Thou believeſt that there is one God, thou doſt well, the* Devils *alſo believe and tremble.* So do the Devils believe, that JESUS is the SON of GOD, and tremble at the Apprehenſion of His Infinite MAJESTY. A whole Legion of Devils fell a roaring at the preſence of the Lord Jeſus, Crying, *Jeſus, thou Son of God, art thou come to torment us before the time?* Mat. 8. 29.

But

But hearty Belief *of*, and Closure *with* th
Truth is another thing. *Philip* said, *If tho*
believest with all thine heart, unto him that pr
fessed, *I believe that* Jesus Christ *is the Son of G*
Act. 8. 37. That's necessary in order to Sa
vation: *Rom.* 10. 18. *With the heart man b*
leeveth unto Righteousness, and with the mou
confession is made unto SALVATION. Wh
a man doth *so* believe this Truth, as th
he could gladly lay down his life for Co
fessing and Bearing witness to it, tha
hearty Believing. As in the primitive Tim
it was as much as a man's Life was wor
to Confess this Truth. The Infidel Je
and Heathen of those dayes would be ready
kill any one that should profess such a Beli
In which respect the Apostle might well say
the 1. *Joh.* 4. 15. *Whosoever confesseth t*
Jesus Christ is the SON of God, *God is in hi*
and he in God. This is to be understood, n
of a meer *notional* but of a *cordial*, yea a
a *Practical* Believing.

We proceed therefore to

Exhor. 3. *Practise according to this Truth.* L
every one look to it, that they carry towa
Christ as becometh towards the Son of God

Que

Queſt. *How is that?*

Anſw. 1. *Attend to whatever He ſhall ſay.* That may be the ſpecial Reaſon why Chriſt in the Preface of his Epiſtle to the Church in *Thyatira*, mentions His being the Son of God, *viz.* that ſo He might ſtirr up *Attention*. And if Chriſt hath any thing to ſay to us, we may be ſure that it is well worth the hearkning to, becauſe He is the Son of God, *Prov.* 8. 6, 7, *Hear, for I will ſpeak of* excellent *things, and the opening of my mouth ſhall be right things, for my mouth ſhall ſpeak the Truth.* O then hearken to the Son of God! The Father of Glory has ſaid from Heaven, *This is my Son, Hear Him*, Matth. 3. 17. It is as much as a ſoul is worth not to regard what *Chriſt the Son of God* ſhall ſay. It ſhall come to paſs, that every ſoul that will not hear Him ſhall be deſtroyed from among the people, *Act.* 4. 23.

2. *Love the Lord Jeſus Chriſt.* Certainly, we do not carry towards Chriſt as becometh towards the Son of God, if we do not *love* Him. For He is the moſt lovely Perſon, that we can ſet our hearts upon, *Cant.* 5. *ult. He is altogether lovely.* Nor can we love *God* except we love Jeſus Chriſt. Every one that *begat*, loveth him that is *begotten* alſo. He

that loveth the Father will love the ſon that is *like* the Father. Oh how vile are they that doe not love *Chriſt!* What a dreadful Scripture is that, 1. Cor. 16. 22. *If any man* love not *the Lord Jeſus Chriſt, let him be* ANATHEMA MARANATHA. If any man live and dye without Love in his heart towards the Lord Chriſt, he will be *curſed* and *curſed*, yea and the Curſe will remain upon him, until the Lord Jeſus come to Judgement.

3. Honour *Jeſus Chriſt the Son of GOD*: When God ſent His Son into the world, He ſaid, *They will* reverence *my Son*, Matth. 21. 37. Sure it is, that upon *that* account *Reverence* and *Honour* is due unto Him. Chriſt conſidered as the Son of God, doth partake in the ſame Nature with the Father, and ſo is equal with God, and thence is to have equal *Honour* with Him. *Joh.* 5. 22, 23. *The Father hath committed all judgement to the Son, that all men ſhould honour the Son, as they honour the Father.* It is ſtoried concerning the Emperour *Theodoſius*, that at a time when he was too ſerviceable to the *Arians*, he made a Decree that as much reſpect ſhould be put upon his *ſon* as upon himſelf; and a godly Miniſter whoſe ſoul hated the *Arian Hereſy* coming into

the

the Emperours Presence, did him great Obeysance, but took no notice of his Son, whereat the Emperour was highly displeased; Oh, (saith the Minister) cannot you bear it, that less Honour and Respect should be given to your son than is manifested towards your self, and do you think the God of Heaven will bear it at your hands, that you should give *less* Honour to *His* Son *Jesus Christ* than you do unto God Himself? At the hearing of which words, the Emperor was stricken with Conviction, and after that was no more so serviceable to the *Arians*. God requireth men and Angels to *worship* His Son Jesus Christ, which is the greatest Honour that can be put upon any Object: *Heb.* 1. 6. *When he bringeth the first begotten into the world, he saith, let all the Angels of God* worship *Him.* And this is certain, that they that will not honour the Son of God *now*, shall be fain to honour Him *one Day*, when they shall see Him come down from heaven in all His Glory. *Then* shall every knee in heaven, and on earth, and under the earth *bow at the Name of JESUS*, and every tongue shall confess that Jesus Christ is Lord, to the Glory of God the Father.

1. Believe

4. Believe *on the Lord Jesus Christ.* Since He is the Son of GOD, He is the Object of *Faith. Ye believe in God,* (saith Christ to His Disciples) *believe also in* me. And it was said unto the man that was born blind, *Doest thou believe on the SON of GOD?* We may safely venture our Souls upon HIM. Indeed, if He were only the Son of *Man,* it would be dangerous and destructive to put the Trust and Confidence of our souls in Him, but since He is the *SON of GOD,* we may and *must* do so.

The Lord hath therefore revealed the Truth, that so we may be encouraged in *BELEEVING.* Joh. 20. 31. *These things are written that ye might* believe *that Jesus is the CHRIST the* Son *of* God, *and that* beleeving *ye might have* Life *through* His *Name.*

Know it, (yea, you that live under the Gospel cannot but know it) That there is no SALVATION but by CHRIST, and there is no Salvation *by* Christ but in a way of BELEEVING on Him. *Joh.* 3. 36. *He that* believeth *on the* SON *hath* everlasting life, *& he that believeth not the*

Son, shall not see life, but the wrath of God abideth on him. And having FAITH, let us live the *life* of Faith, that so we may be able to say after the blessed Apostle, *I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by FAITH on the SON of GOD.*

Jesus

Jesus Christ is over all, God blessed for ever.

ROM. IX. 4.

... Who is over all, God blessed for ever.

THE Apostle having in the preceding Chapters of this Epistle, handled the Doctrine of Justification, he proceeds in this (with many other Chapters following) to discourse concerning the Mystery of *Predestination*. He had before asserted, that the Elect of God could not perish; against which Assertion it might have been objected, That the *Jews* who were an elect Nation perish in their Infidelity: To this he Answers, That not *Elect* but *Reprobate* (whether amongst Jews

Jews or Gentiles) are the persons that shall fall short of Salvation.

In the beginning of this Chapter, *Paul* expresseth his exceeding great Sorrow, for the Unbelief of the Jews, and for their being thereupon rejected of God: And he mentions several things which were the springs and Aggravations of his sorrow. One thing that made him grieve the more, was, In that the Jews were his *Brethren* and *Kinsmen*, and therefore their misery could not but go the more neat to his heart. Another thing which aggravated his grief, was, the Consideration of those peculiar Priviledges and Glories which are to be affirmed of the Jewish Nation. Two of which are mentioned in this verse:

1. *Theirs are the Fathers.* h. e. They were descended from those blessed Patriarchs, *Abraham*, *Isaac*, and *Jacob*. Now it is a very sad thing to consider, that the Children and Posterity of those blessed Ancestors, should become the subjects of so great Misery and Ruin as is now come upon the Jews.

2. *Of them, as concerning the flesh, Christ came.* Christ was as to His humane nature an *Israelite*: which is the greatest glory the Jewish Nation can speak of; and therefore that's mentioned

mentioned in the last place. Christ came of them only in respect of *His flesh*, i. e. His body or human Nature. He has another Nature which did not come of them, but is eternal.

Words cannot be expressed which do more clearly and fully declare the God-head of Christ than these do. And therefore let the Doctrine from them be in the words of the Apostle,

DOCT. That *Jesus Christ is over all, GOD blessed for ever.*

It will be good for us to be *established* in this great Truth, the firm Belief whereof is necessary in order to Salvation. The Arguments which the Scripture affords for the Confirmation of this fundamental Principle in the Doctrine of Christ, may be reduced to *Four* Heads.

1. *The* Names *and* Titles *which are peculiar unto* God, *are in the Scripture given to Jesus Christ.* e. g. He is expresly and frequently called *GOD*, and that not only in the *New Testament* but in the *Old.* It is said that *the Angel spake unto* Jacob, *saying, I am the* God *of Bethel*, Gen. 31. 11, 13. Now God the *Father*

Father is no where ſtyled an Angel, wherefor
that Angel who is the *God of Bethel* was non
elſe but *Chriſt* the increated Angel of the ever
laſting Covenant. Again, when *Jacob* bleſſe
Joſeph's Children, he thus expreſſed himſel
God before whom my fathers Abraham *and* Iſa
ac *did walk, the God which led me all my lif*
long unto this day, the Angel which Redeemed m
from all evil, bleſs the lads, Gen. 48. 15. 16
This Angel is called *God*, and the *Redeeme*
which is God's Title, *Iſa.* 47. 4. The word
cannot be applyed unto any *created* Angel, fo
Jacob prayeth for a bleſſing from Him, as th
Authour of Redemption from all Evil. Thi
then clearly proves that Chriſt is *God*, an
that *Jacob* did ſo believe. And *Job* was o
the ſame Faith, *Chapt.* 19. 26. -- *In my fleſ*
ſhall I ſee God, whom I ſhall ſee for my ſelf, an
mine eyes ſhall behold. God the Father canno
be ſeen with *bodily* eyes; He is *the inviſible God*
The Divine Nature can not be ſeen, but *Chri*
by reaſon of his being Fleſh, *may* be ſeen; an
at *the latter day* every eye ſhall behold Him
Then ſhall *Job* (and every one elſe) in hi
Fleſh ſee God. Now Chriſt is not ſaid t
be God in reſpect of *Similitude*, as *Angel*
are; or in reſpect of *Office*, as *Magiſtrat*
are; but in reſpect of *Nature*. Chriſt Him
ſel

Himſelf argued againſt the Jews, That it was neceſſary that the *Meſſiah* ſhould be God in another and an higher ſenſe, than the Kings of *Judah* (who were but *Types* of him) are ſtyled *Gods*; & therefore God by *Nature* Joh. 10. 35. Hence He is ſaid to be *the true God*, 1. Joh. 5. 20. *We are in him that is true, even in his Son Jeſus Chriſt. This is the* true God, *& eternal life.* We may not Affirm concerning any *other* man, but only the Man Chriſt Jeſus that he is the *true God.* He is alſo ſtyled *the Mighty God*, Iſai, 9. 6. And *the great God*, Tit. 2. 13. which Titles cannot without Blaſphemy be given to any meer man or Creature, *Deut.* 10. 17. Again, That glorious and fearful Name JEHOVAH is peculiar unto him who is the only True and Living God, *That men might know that thou whoſe Name alone is* Jehovah, *art the moſt high over all the earth.* Pſal. 83. 18. Yet *that* very Name is frequently in Scripture, given to Jeſus Chriſt the Son of God. *Jehovah* ſaith, *They ſhall look upon me whom they have pierced.* He that poureth a ſpirit of Grace upon the houſe of *David* (which none but God can do) ſaith, *they have pierced me* Zech. 12. 10. See alſo *Gen.* 16. 10, 13. & 18. 16, 17. & 22. 11, 12, 13, 14, 15, 16. In all which Scriptures Chriſt the Son of God hath

hath the Name of *Jehovah* given to him. A
in the *New Testament* Christ is described by
Name which answers the Name *Jehovah*,
he is there said to be, *He which is, and wh*
was, and which is to come, Rev. 1. 8. wh
words are an interpretation of the Name *Je*
vah. Again, That Name *Ehjeh*, or as it
Englished *I AM*, is proper to God, *Ex*
3. 14. — *thou shalt say to the Children of Isra*
I AM *hath sent me unto you*. But *this* Na
belongs to Jesus Christ the Son of God; w
therefore said, *before Abraham was I A*
Joh. 8. 58. Whence the blinded *Jews* thoug
that Christ had blasphemed, because He bei
a man attributed to Himself the proper T
tle of the eternal GOD. And that Title
the Lord of Glory. is peculiar to God. W
is the King of Glory? The Lord of Hosts is
King of Glory, Psal. 24. 10. But *Jesus Chr*
is so. *The princes of this world crucified t*
Lord of Glory, 1. *Cor.* 2. 8. He then is t
Lord of *Hosts*. And that Title of the *M*
High, may not be given to any besides Go
None but He is *the most High over all the earth*
Psal. 83. 18. But Christ is the *Most High*
therefore He is in the Text said to be *God ov*
all, that is to say, *God Most High*; a Styl
fit for none but the true God only: And Scri

Scripture saith of Him that He is *above all*, Joh. 3. 31. He is above the Patriarks, above the Prophets, above *Moses*, yea above all creatures. He is *Lord of all*, and therefore GOD.

2. *The Essential Incommunicable Attributes of God belong to Christ.* There are some Attributes whereby the Nature of God is in part discovered, which *creatures* do partake of, such as *Mercy*, *Goodness*, *Wisdome*, *Holiness*, *Righteousness*, &c. Albeit these Excellencyes are not in the Creature in such an eminent manner and infinite degree as they are in the Creator. But there are other Divine Attributes which are *in*communicable to any creature, being the absolute Properties of the Divine Nature. Now *these* are Affirmed concerning *Christ* the Son of God. e. g. *Eternity* is an Essential incommunicable Attribute of God: He is the eternal God. Yea, Eternity *it self*, Isai. 57. 15. But Christ is in respect of His Divine Nature, eternal. Hence *John Baptist* said that Christ was *before* him, as well as *after* him. *Before* him in respect of His *divine* nature, tho' *after* him in respect of His *humane* nature, *Joh.* 1. 15. He was before *Abraham*, Cap. 8. 58. He was with God before he became Flesh, *Cap.* 6. 62. yea, before the

world

world began, *Chap.* 17. 5. Even from *Ev*
lasting, Prov. 8. 23. *Mich.* 5. 2. He is
fore all things, *Col.* 1. 17. To signify
Eternity, *He appeared unto John, with his he*
and his hairs white like wool, and as white
Snow, Rev. 1. 14. Eternity is that whi
has neither Beginning nor End of Daye
which is true concerning the Son of God. *H*
7. 3. He is *Alpha* and *Omega*, the Beginni
and the End, the *First and the Last*, Rev. 2
13. Again, *Omnipresence* is an incommu
cable Attribute or Property of the Divine N
ture: None but God is or can be in *all* pla
at the same time: But this is true of Chr
And therefore at the same time when he co
versed with men in *this* world, it was said
him, *He is in Heaven.* Joh. 3. 13. And
is present in all places where his servants
met together in his Name, *Mat.* 18. 20. A
walkes amongst his Churches every whe
Rev. 2. 1. And *Omniscience* is peculiar u
God; He is *perfect* in *Knowledge:* But so
Christ. Therefore *Peter* said to him, *Lo*
thou knowest All *things.* Joh. 21. 17. It
God's Prerogative to search & *know* the he
of the children of Men. *Solomon* in his Pra
at the Dedication of the Temple, said u
God, *thou only thou* knowest *the hearts of*
chil

children of men, 1. King. 8. 39. Yet *this* is moſt truly affirm'd of Chriſt: *He needed not that any ſhould teſtify of man; for he knew what was in man*, Joh. 2. 25. The Scripture ſaith that *the Son of God hath eyes like a flame of fire*, i. e. like unto Lightning, to note that his eyes ſee what is in the *hearts* of men; for theſe flames of fire reach unto the bowels and *pierce* the Inſide. And He ſaith, *All the Churches ſhall know that I am he which ſearcheth the Reins and Hearts*, Rev. 2. 18, 23. By this Argument was *Nathaneel* convinced of the *Deity* of Chriſt, when he perceived that the Lord Jeſus looked upon him whileſt he was *alone* and no mortal eye beheld him, he concluded that this Jeſus muſt needs be *the Son of GOD*, *the King of Iſrael*. But thus for the *ſecond* Argument.

3. *Divine* Worſhip *does belong to Chriſt.* GOD alone is the Object of Religious worſhip *Mat.* 4. 10. *Thou ſhalt worſhip the Lord thy God and Him* only *ſhalt thou ſerve.* But ſuch Worſhip is due to Chriſt. Therefore *Joſhua fell on his face and did worſhip*, when Chriſt appeared unto him as the Captain of the Hoſt of the Lord, *Chap.* 5. 14. And the Wiſe men of the Eaſt *fell down & worſhiped him* Mat. 2. 11.

And

And the Disciples when they saw that he was more than a meer man, *they came and worshiped him saying, of a truth thou art the Son of God* Mat. 14. 33. Therefore we read of the *Servants* i. e. *Worshipers* of Christ, *Jam.* 1. 1. *Rev.* 1. 1. & 22. 3. And men are commanded to *Kiss the Son of God*, Psal. 2. 12. which *Kissing* implieth *Adoration.* Hence Idolaters were wont to kiss their Idols which were worshiped by them, 1. *King.* 19. 18. *Job.* 31. 27. A little further to inlarge here,

Baptism is a religious Ordinance; and Christ is the Object of it *Act.* 2. 38. Christ is indeed the *Institutor* of all Religious Ordinances, and therefore the Object of Religious Worship. Baptisme, the Lord's Supper, the Christian Sabbath, *He* is the Lord of those holy Institutions, and thence is *religiously* acknowledged in them all. Again, an *Oath* is a religious thing; so that it is unlawful to swear by any *Creature*: But when a man is call'd to take an Oath, he may solemnly invocate the Name of Christ. For so did *Abraham*, Gen. 22. 15. 16. and so did *Paul* in the beginning of this Chapter, *I say the truth in CHRIST I lye not.* Prayer is a part of religious Worship: But Christ is an Object of *Prayer.* Jacob *wept and made supplication unto*

him, Hoſ. 12. 4. *Stephen*, when dying prayed unto Chriſt to receive his ſoul, *Act.* 7. 59. All the Diſciples in *Jeruſalem* called upon the Name of Chriſt, *Act.* 9. 21. Yea, all true Believers are deſcribed to be ſuch as *call upon the Name of Jeſus Chriſt our Lord* 1. Cor. 1. 2. Once more, Beleeving is an Act of internal Worſhip: No *creature* may be believed on. Curſed is he that puts his truſt in man. But *Chriſt* is the Object of Faith, *Joh.* 14. 1. The Apoſtle ſaith, *I truſt in the Lord Jeſus CHRIST, In Him ſhall the Gentiles truſt*, Rom. 15. 12. Often in the Scripture we are commanded not only to believe Chriſt, but to believe *in* Him, and to believe *on* Him; which if he were not God we might not do. Yea, Chriſt is the bleſſed Object of the eternal Praiſes of Saints and Angels: Therefore He is here ſaid to be *God bleſſed for ever*, which is alſo a Diſcription of the true God, *Rom.* 1. 25. unto whom *everlaſting praiſes* are due. The Hoſt of Heaven worſhip Him, ſaying Bleſſing be to the Lamb for ever and ever. *Rev.* 5. 13.

4. *The proper* Works *of God belong to Chriſt* There are *Immanent* Acts of God. *Election* is ſo and that is aſcribed to Chriſt, *Mat.* 24. 31;

None but God can say of all that *do* or eve
shall believe, that they are his *Elect*. An
there are *external* works of God which can
not be affirmed of any other. *e. g.*

(1) The work of *Creation* is peculiar to God
Isa. 44. 24. *I am the Lord that maketh all things
that stretcheth forth the heavens alone, that spread
abroad the earth by my self.* No finite or *se
cond Being* ever was or can be the Author o
a work of Creation: But *Christ* is so. *Joh.* 1
3. *All things were made by* Him, *& without* Him
was not any thing made, that was made. Word
cannot be more expres and full than thos
are, declaring Christ the Son of God to b
the Creator of the world. Hence He is sai
to be *the beginning of the creation of God.* Rev
3. 14. not that He was the first *creature*, a
Arius did most corruptly interpret, but be
cause the Creation of God did receive its be
ginning from Him.

(2) To *Preserve* and *Govern* the whole
Creation is the proper work of God. *Neh*
9. 6. None but One of *infinite* power an
wisdom is able to govern the world. On
of the *Auncients* speaketh truly in saying, tha
*If God should give unto any one of His creature
all the wisdom that is in all the Angels in he*

heaven, and then commit the Government of the world to him, but for one hour, he would bring all to confuſſon and ruin in an hours time. But Chriſt upholds and Governs the world. By Him all things conſiſt, and are upheld by the word of his power, *Col.* 1. 17. Heb. 1. 3. And therefore it is ſaid, He *worketh hitherto*, Joh. 5. 17 *viz.* as to that work of Preſerving and Governing all things which He has made.

(3) To *Forgive Sin* is the proper work of God. The *Phariſees*, held a true Principle (tho by them miſapplyed) when they maintained, that none can forgive ſin but God only, *Marc.* 2. 7. Mich. 7. 18. But it belongs to Chriſt to do this. *Exod*, 23. 21. *Math.* 9. 6. Again,

(4.) The *Sending of the Holy Ghoſt*, is a work peculiar unto God. It is high Blaſphemy to ſay that any meer man or creature has power to ſend the Holy Ghoſt. But this is moſt true of Chriſt: He ſaith, *I will ſend the Comforter, He ſhall glorify me, He ſhall receive of mine and ſhall ſhew it to you.* Joh. 16. 7, 14. Hence the Apoſtle ſpeaketh of *the Supply of the Spirit of Jeſus Chriſt*, Phil. 1. 19. None but God can beſtow the gifts and graces of the Holy Spirit, yet theſe doth *Chriſt* con-

conferr upon whom He will, and in what de
gree and measure he will. *He baptizeth wi*
the Holy Ghost & *with fire*, Mat. 3. 11. There
fore He is GOD.

(5.) *Miraculous works* are proper unto th
great GOD to effect. *Psal.* 72. 18. *Bless*
be the Lord God *who* only *does wondrous thing*
Nothing less than the Arm of OMNIPOTEN
CY can produce a Miracle. But *Christ* w
the Author of *many* Miracles, the like where
unto were never wrought in the world, *Ma*
9. 33. As for the holy Prophets & Apostl
they were not the *Authors* of those Mira
cles which were wrought by their hands: B
Christ was *Himself* the true Authour of th
Miracles wrought by *Him*. Hence when th
Apostles wrought Miracles, they did it in th
Name of *Christ*; as in *Act.* 3. 12, 16.
9. 34. which, if Christ had not been Go
they could not have done. But *He* did Mira
cles in his *own* Name and by his own power
I will, be thou clean, Mat. 8 3.

(6.) To *Raise the dead* is the work o
God. Which may be one reason why He
styled *the living God*. 'Tis God and no
else that raiseth the Dead: But *Christ*
the Author of the Resurrection. As the F
ther raiseth up the dead; even so the S
quickene

quickneth whom he will, *Joh.* 5. 21. He raiſeth up Believers on him, at the laſt day, *Cap.* 6. 40. Therefore He ſaid, *I am the* Reſurrection *and the life*, Cap. 11. 25. No meer man or creature can ſay ſo. It is then neceſſary that we ſhould know and believe, that *Jeſus Chriſt is over all, God bleſſed for ever.*

The great Objection which the Jews make againſt this glorious Truth is, that *Chriſt is a* man, *and therefore cannot be God.* But we muſt believe that *Chriſt is God and man too*, both God and Man in one Perſon. The Jews themſelves dare not ſay that God is not *able* to take an humane nature into perſonal Union with Himſelf: And if God in His Word hath declared that He has done this wonderful thing, wo be to that man's ſoul that will not believe Him. The Scriptures of the Old Teſtament which the Jews own to be the Word of God, expreſly teſtify that a Man ſhould be in the world who is God's Equal, and therefore God and man in one perſon, *Zech.* 13. 7. *Awake, O ſword againſt my ſhepherd, againſt the* man *that is my* Fellow, *ſaith the Lord of hoſts.* The Jews crucifyed Chriſt becauſe he being a

man said he was the Son of God, and so equ
with God: yet their own Prophets had spo
ken of such a man as should be *Fellow to t*
Lord of Hosts.

The chief Objection which *Socinians* mak
against this Article of Faith, is, that the Fathe
is said to be greater than Christ, *Joh.* 14, 28
If Christ be inferior to God, how then is h
in respect of nature God?

Answ. One may be inferiour to another i
respect of *Office* and yet *equal* to him in re
spect of Nature. A Son in respect of Offic
may be inferior (or *superior*) to his Father
so Christ as Mediator is inferior to the Fa
ther, and yet in respect of *Nature* is *equal t*
Him, and *One with* Him.

USE I.

If Christ be God, *then He is a fit Perso*
to be a Saviour *and* Mediator *for Sinners.* Th
The Salvation of the Elect proceeds fro
the *Mediatorial* Office of Christ, in respe
whereof, He is a *Prophet Priest* and *King*
as we shall (by the help of Christ) more
fully declare from another Scripture. Ou
Redemption does not depend meerly upo

this, that *There is One given to be a Prophet, Prieſt and King of His Church*, but that ſuch an one as is *God*, is the Perſon veſted with thoſe Offices: For if any other Perſon in the world (if any meer *man* or *creature*) had been conſtituted a Mediator for Sinners, *none* would have been ſaved by him. The Power and Efficacy of Chriſt's Office, whence it does become *effectual* to *Salvation*, ariſeth from his being *GOD bleſſed for ever*. He has undertaken & diſcharged his Office not meerly as *man*, but as *God over all*. Chriſt could not have been ſuch a Prophet as he *was*, had he not been *God*. For he was to be a Prophet to the *whole* Church in all ages and in all places of the world. Chriſt as *man* whileſt he was on Earth did perſonally declare the mind of God to *Jews*, being made a Miniſter to that Church *Rom.* 15. 8. but his *prophetical* Office was not confined to them. The Church never was without a Prophet ſince the world began, nor ever ſhall be, and this Prophet is Chriſt. And therefore Chriſt was ſaid to be *ſent* of *God*, (as Prophets are) *before* his *Incarnation*. The LORD of *Hoſts* that by the ſhaking of his hand can deſtroy the Nations, was ſent of God, *Zech.* 2. 8. It was neceſſary that Chriſt as Prophet ſhould have a

full Comprehenſion of the Mind and Will of God which no meer *creature* was capable of. *Joh.* 1. 18. *No* man *hath ſeen God at any time, the only begotten Son who is in the boſome of the Father* He *hath declared Him.* No *man*, no not *Moſes* himſelf, the greateſt Prophet, hath ſeen God or lain in his boſome, ſo as to know all that is in his heart; this is peculiar unto *CHRIST* who is *GOD bleſſed for ever.* The Prophets & preachers in the dayes of Old were inſpired by the Spirit of Chriſt. *Noah* was ſo, 1. *Pet* 3. 19. And all the holy Penmen of the Bible were ſo, Chapt. 1. 11. It was neceſſary in order to Chriſt's being the great Prophet of the Church, that he ſhould have power to ſend the Holy Spirit to illuminate the minds of his Elect. Joh. 16. 13. 14. 1. Cor. 2. 10, 16. Chriſt as man has not this power; but being *God* over all, he was a fit perſon to undertake this glorious Office. And Chriſt being ſuch a perſon as is *GOD*, is the reaſon why his *Prieſtly* Office was effectual unto Salvation. *He* is ſuch a Prieſt as did by *one* Offering perfect for ever them that are ſanctifyed, which if he had not been more than a man could never have been. *The bloud of* Chriſt *who through the eternal Spirit offered Himſelf ſhall purge the con-*

ſcience

conſcience, *Heb.* 9. 14. If that Offering had not been ſanctifyed through the eternal Spirit, it could not have purged the Conſcience. All the Sufferings of the *humane* Nature of Chriſt would not have expiated the guilt of Sin. If Chriſt had not an *eternal Spirit*, i. e. a *divine nature*, which cauſed the Sufferings of his other nature to be infinitely *meritorious*. The blood of Chriſt is the bloud of *God*, and therefore it has an *Infinity of Value* and *Worth* in it; ſo as to be able to purchaſe Redemption and eternal Salvation for all that ſhall obey him. And the reaſon why Chriſt is a fit perſon to be the Churches Head and King, is, becauſe *He is GOD over all*. His Government is not only *Eternal*, but *Internal*, in the hearts and conſciences of men. If Chriſt would undertake to be the *King* of the Church, it was neceſſary that he ſhould *influence* the hearts of Believers, and that he ſhould ſubdue their Corruptions, and that he ſhould vanquiſh *Death*, which things a meer *man* could never do. So that Chriſt's Fitneſs for the Work of a Mediator, does depend upon his being *over all God bleſſed for ever*.

USE II.

Let every one of us give unto Jeſus Chriſt that

whole

which is due to GOD. As tis ſaid in *Pſal.* 29. 1, 2. *Give unto the Lord, O ye mighty, give unto the Lord glory and ſtrength, give unto the Lord the glory due unto his Name. To worſhip the Lord in the beauty of holineſs.* So let us do to *Chriſt.* We are to honour Jeſus Chriſt, as much as we honour God *Himſelf*; for He is God. The Father will not be offended but well pleaſed with us, if we do ſo. He would have *all men to honour the* Son *even as they honour the Father.* Joh. 5. 23. Thy heart is God's due. He ſaith *give me thy heart.* Let Chriſt have thy heart, give thy *whole* heart to him, that he may rule as *God* there. Give thy ſoul to Jeſus Chriſt. None of us may bequeath our ſouls to any but unto God; yet unto *Jeſus Chriſt* we may bequeath them, as dying *Stephen* did, who ſaid, *Lord* JESUS *receive my ſpirit.* Let us love Jeſus Chriſt with ſuch a Love as is due to none but God. Love him with all thy heart, with all thy ſoul, & with all thy mind and with all thy ſtrength. And *Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.* To *HIM* be Glory both now and for ever,

AMEN.

Jeſus Chriſt the Son of God, is *Man* as well as *GOD.*

JOH. I. 14.

— The Word was made Fleſh.

John wrote his Goſpel after the reſt of the *Evangeliſts.* When the Apoſtles were moſt of them dead, there aroſe certain *Hereticks* who denied the *Godhead* of Chriſt; which is thought to be the occaſion of *John's* writing his Goſpel; that ſo he might bear witneſs againſt that which was the grand Error of the time wherein he lived. He does moſt plainly aſſert and prove the *Deity* of Chriſt: for which cauſe he has been comonly ſtyled

ſtyled John the *Divine*. And that is in a ſpecial manner the Scope of this Chapter which does contain a Deſcription of the *Perſon of Jeſus Chriſt*, in reſpect of *both* his Natures *Divine* and *Humane*. The *Divinity* of Chriſt is aſſerted and proved from *ver.* 1. to 14. His *Humane* Nature is declared in *this* verſe & in *theſe* words; wherein we have

1. The Perſon *Aſſuming*, called the *Word*, i. e. the Son of God, or ſecond Perſon in the Trinity, who is called *the Word*. In the *Old Teſtament* Chriſt is called the word. When *David* ſaid before God, *For thy* Words *ſake thou haſt done all theſe great things*. 2. Sam. 7. 21. his meaning may be, that all was done for the ſake of *Chriſt*. And the Jews of Old were wont to term the *Meſſiah* the *Word of God*. So the *Chaldee Paraphraſe* frequently calleth the *Meſſiah* [MIDBAR] i. e. *the Word*. Now the *Meſſiah* being commonly ſtyled the *Word* of God, the Apoſtle ſpeaking of him giveth him that Name. He may be ſo called (1) In reſpect of the *eternal generation of his Perſon*. The Son of God is eſſential, internal and *eternal* Word of the Father: that as Words are the Birth of the mind; ſo is the Son of God eternally begotten by the in-

finite

infinite underſtanding of the Father reflecting upon his own glory before the world began. (2) In reſpect of his *Office.* As words diſcover what men will and and deſire; ſo it is the Office of Chriſt to diſcover the Will of the Father. The Word of God is that which revealeth his will to the Children of men: this is true of *Chriſt.* (3.) He is the great *Promiſe.* The Promiſe is called the *Word* in Scripture. Now Chriſt was the firſt and great Promiſe. The *Patriachs* of old did long for nothing ſo much as the fulfilling of that *Word* or *Promiſe,* that the *Meſſiah* ſhould come into the world and redeem his people. Among men *Word* is often uſed for *Promiſe.* As when we ſay, I'le give you my Word, & I'le make good my word, i. e. *Promiſe.*

In theſe reſpects then is Chriſt ſtyled the *Word.*

2. We have the Nature *Aſſum*ed, noted by that of *Fleſh,* whereby the whole *humane* Nature of Chriſt is ſignified. Man is by a *Synecdoche* called *Fleſh,* in the Scripture. *Pſal.* 56. 4. So is the human nature of Chriſt elſwhere expreſſed. *Joh.* 6. 51. 1. Tim. 3. 16.

3. The *Union* of the two natures of Chriſt is here noted by that of the *Word*'s being *made* Fleſh

Flesh. It is not only the Word *was* Flesh but that he was *made* so. [*Egeneto*] i. e. he took the Nature into personal Union with himself. So that these words are Declarative of two great Mysteries of the Gospel. *viz.* The *Incarnation* of the Son of God, and the *personal Union* between his two natures.

Accordingly there are two *Doctrines* to be insisted on.

DOCT. I. That *Jesus Christ the Son of God is* man *as well as God.*

DOCT. II. That *There is a* personal Union *between the two natures of Christ.*

Doct. I. *That* Jesus Christ the Son of God is *Man* as well as God.

In the doctrinal handling of this great Truth *two* things may be enquired into. (1) How it does appear that the Son of God became *Man.* (2) The Reason why he did so.

QUEST. I. *How does it appear that the Son of God is* Man, *and not God* only?

ANSW. 1. *The* Scripture *does expresly and abundantly bear witness to this Truth.* Christ expres

expresly called *the MAN Christ Jesus*, 1. *Tim.* 2. 5. He said to to the Jews, *ye seek to kill a* Man *that has told you the truth.* Joh. 8. 40. And he is styled *the Son of* Man. *Mat.* 16. 13. He is set forth by that Name about fourty times in the *New-Testament.* And he is said to be the son of *David*, Mat. 1. 1. And the son of the *Virgin Mary.* Christ as *God* had no Mother. As *man* He was without *Father*, as *God* without *Mother.* Inasmuch therefore, as the *Virgin Mary* is said to be his *mother*, he is *man* as well as God. And the Scripture saith that he was born of a *woman* Gal. 4. 4. And he is called the *seed* of the *Woman*, Gen. 3. 15. And he is called by the name of *Adam*: He is the *last Adam*, 1. Cor. 15. 45. And it is said, *the second* Man *was the Lord from Heaven*, ver. 47. Therefore he is as truly *man* as the *first* Adam was. The Scriptures affirm of him, that He became *Flesh.* Without Controversy, *great* is the *mystery* of Godliness, *God manifest in the* flesh, 1. *Tim.* 3. 16. Christ is God *incarnate.* When the eternal Son of God did assume the humane nature, then was God manifest in the flesh.

2. *The* Essential *parts of a* man *are affirmed of Christ, therefore it is most true that he hath a* humane *nature belonging to Him.* *A* man does consist of two essential parts, *viz.* An

humane Body, and *a rational Soul*; both which do belong to Christ. *He* has an humane Body; *We are sanctified by the offering of the* Body *of Jesus Christ*, Heb. 10. 10. *His own self bare our sins in his* own body *on the tree*, 1. Pet. 2. 24. When Christ had blessed the bread at the Lords Supper, He brake it and said this is my *Body*, Mat. 26. 26. The *Members* of an humane Body belong to him, Hence we read of His *Eyes*, Joh. 17. 1. And of his *Hands* and his *Feet*, Psal. 22. 16. And this too after his Resurrection because Jesus Christ has hands and feet now in his State of *Exaltation*. He has his humane nature *still*, and will have so to all Eternity: which humane nature of His shall be seen by every Eye at the *last day*. Luc. 23. 39, 40. Rev. 1. 7. And he has a *rational Soul*, which is the other *essential* part of humane Nature. *His* SOUL *was made an Offering for sin*. Isa. 53. 10. He complained that his *SOUL was sorrowful even to death*, Mat 26. 38. And when he was dying he said, *Father, into thy hands I commit my spirit*. Luc 23. 46. The proper *Faculties* of a reasonable soul are ascribed unto Christ. e. g. That of *Understanding*. When he was about 12 years old, he did so reason with the learned Doctors, as all that heard him were astonished

ſtraight at his *Underſtanding*, and he increaſed in Wiſdom *Luc.* 2. 46, 52. Another Faculty of the Soul is that of the *Will*, which is alſo affirmed of Chriſt. *Luc.* 22. 42. *Not my Will but thine be done.*

3. *Humane* Actions *are affirmed of Chriſt.* 1. g. Natural and common Actions performed by men in common with other creatures: ſuch as *Eating* and *Drinking*. Theſe actions did Chriſt doe when in this lower world. *Luc.* 22. 15. 16. 18. To ſit & ſtand, and walk from place to place, are things not to be affirmed of the divine nature in propriety of ſpeech; becauſe that is *infinite* & alwayes in all places. But Chriſt *went up and down* doing good. *Act.* 10. 38. And we read in the Scripture of his ſitting and of his Walking, and once of his Riding to *Jeruſalem*. Moreover, to ſpeak and teach and write, are Actions proper to men: and theſe things did Chriſt do. *Luc.* 4. 15, 16. Joh. 8. 6. 7. 8.

4. *Humane* (*ſinleſs*) Infirmities *are affirmed of Chriſt.* Therefore he is *man* as well as God. Indeed, as for thoſe *ſinful Infirmities* which we are ſo miſerably ſubject unto, Chriſt had none of them; but other Infirmities he once had.

Heb. 4. 15. *We have not an high priest which cannot be touched with the feeling of our* infirmities, *but was in all points tempted like as we are, yet without Sin.* It is therefore also said, that *God sent his own son in the likeness of sinful flesh.* Rom. 8. 4. The Son of God is not only in the *likeness* of flesh, for he is made *real* flesh but only *like sinful* flesh: As the *Brazen* Serpent was like a Serpent, but had no poison in it: so Christ was like unto sinful flesh, but never had the least degree of sin in his holy nature. Only as to *other* Infirmities he was as all other men are. Its true, that there are many personal infirmityes of men which Christ had not experience of: there are many *Diseases* which particular persons are afflicted with, that Christ was never subject to, but the *general* infirmities of humane nature, he did subject unto. e. g. To *Hunger*, *Thirst*, *Weariness*, &c. which are the general Infirmities of our nature. And so it was with Christ when in this world. *Mat.* 4. 2. Indeed now he is entred into his *glory*, he is not subject to *any* infirmity; but during his state of humiliation he was so. Hence that state is expressed by *the dayes of his flesh.* Heb. 5. 7. i. e. the time when he was subject to humane sinless infirmities. And Christ hath not laid aside the essential propertyes of his humane

humane nature. Tho' such infirmityes as were accidental thereunto and necessary for his state of Humiliation are not consistent with his glorified estate; yet he carried to the right hand of God in Heaven his humane nature, even a soul and body, the very same that once suffered for the Sins of his people. He hath flesh and bones, (*glorified* flesh) now in heaven: And therefore a *glorious* body; for so does the Scripture declare and teach us to believe. We have a Saviour in heaven, *who shall change our vile bodyes that they be fashioned like unto his glorious body*. Phil. 3. 21.

5. We may for the further Confirmation of this Truth, *take notice how it has been mysteriously signify*. In the dayes of the Old Testament, the Son of God did sometimes appear in the form of a man to the Patriarchs; So he did to *Abraham*; and so to *Jacob* and to *Joshua* and others (and some think that he appeared in the likeness that he was to take) we do not read that God the *Father* or that God the *Holy Ghost* did ever appear in a *humane shape* to the Fathers, only *God the Son* did so: thereby to signify his future *Incarnation*; that in due time he would *really* be, as then he *seem'd* to be. Moreover, The *Tabernacle* was a Type of Christ's humane nature, which is therefore called

called *the true Tabernacle which the Lord* [illegible] *pitched and not man.* for the humane nature of Christ came not into the world by natural generation of any *man*, but was *conceived* by the power of the *Holy Ghost*: & is therefore said to be the *greater & perfect tabernacle. Heb.* 8. 2. & 9. 11. And when *John* propheſyeth in the *Revelation* (Chapt. 13. 6.) that the time ſhould come when men would *Blaſpheme God's Tabernacle*, He doth foretel the groſs idolatry of the *Papiſts* in their *Maſs*, and their blaſphemous Doctrine about *Tranſubſtantiation*, which the higheſt abuſes that can be are offered to the humane nature of Chriſt, in which the nature God dwells. In my Text it was ſaid, *The Word was made fleſh*, and the next words are, *and dwelt among us.* The Greek word [*eſkenoſe*] which the *Auncients* are wont to interpret [*Skenos anelaben*] i. e. *Corpus aſſumpſit*; He *tabernacled* among us. The Feaſt of *Tabernacles* did typifie the Incarnation of Chriſt, whence the Jewes ſuppoſe that Chriſt will be born at the time when that Feaſt is by them obſerved; and they deride at Chriſtians for keeping the Feaſt of Chriſt's Nativity in the *tenth* Moneth of the Year, ſaying that they place the Birth of Chriſt in the moneth, wherein they ought rather to place his *Conception*. However, the *Feaſt*

Ta

Tabernacles which the Children of *Israel* kept in the ſeventh moneth, did ſignify that God would appear and dwell in our nature. The *Temple* was alſo a Type of Chriſt's body. Joh. 2. 19. Jeſus ſaid, *deſtroy this* Temple (probably Chriſt did with his hand point at his own body as he ſpake theſe words:) in *ver.* 21. 'tis ſaid, *He ſpake of the Temple of his body.* The Temple was the moſt coſtly, excellent, glorious, Houſe in the world; thereby figuring the humane nature of Chriſt, which was adorned with graces and ſpiritual excellencies beyond any other man or creature. Particularly the *Veil* of the Temple typified the humane nature of Chriſt. *He has conſecrated a new* (Chriſt was then newly ſlain, and there is no other way after this, and therefore it is ſtill and alwayes new) *and living way for us, thro' the* veil, *that is to ſay his fleſh.* Heb. 20. As there was no entring into the *Holy of Holies* but by the *Veil*; ſo there is no entring into Heaven but through that Sacrifice of the *fleſh*, i. e. the *humane nature* of Chriſt. And this Truth is ſtill myſteriouſly ſignifyed by that Ordinance of the *Lord's Supper*. The bread ſignifies the *Body* and the Wine the *Blood* of Chriſt: And that Sacramental Action of *Taking* the Bread in order to the *Conſecration* thereof, puts us in mind of Chriſt's taking our nature. That's a

Meditation which should be in our hearts as we see the Minister take the bread in order to the *Blessing* & *Breaking* of it, we should then think of Christ's *Incarnation*, that the Son of God has assumed our nature, that so he might *dye* for our sakes

We come therefore to enquire into the *Reasons* of the Doctrine.

Reas. 1. *The Word was made flesh, because it was the Will of the Father to have it so.* We have formerly treated of the Covenant of *Redemption*, & then was shewed that this was one Article in that Covenant, that the *Son of God* should take unto him the nature of Man. The Father said to Him, If thou wilt be a Redeemer for sinful Man, thou must *thy self* become a man, and in that nature do what concerns a Redeemer to perform. In Compliance with this Will of the Father, *the Son of God was manifest in the flesh*, Heb. 10. 5, 7. Joh. 14. *ult.*

Reason 2. *That so he might be a fit* Mediator *between GOD and the children of* men. *There is one Mediator between God and men, the man Christ Jesus*, 1. Tim. 2. 5. Hence Christ was fit to be a *dayes man* (as *Job* speaketh) Betwcen them both. It was altogether ne-

cessary

neceſſary that the Mediator ſhould be *God-man*. If Chriſt had been man *only* he could not have been a Mediator; He could not have ſaved one ſinner, nor ſatisfyed for one ſin. And if he had not been a *man*, but God *only*, He could not have been a *Mediator*. He that ſanctifyeth and they that are ſanctifyed, are *all one*, i. e *of one & the ſame nature* Heb. 2. 11. Since the *Elect* are partakers of fleſh & blood, He Himſelf took part of the ſame: Otherwiſe he could not have dyed, nor have made Reconciliation for the ſins of his people. Except he had been made *Fleſh*, He could not have ſhed His *blood* to make attonement for ſinners.

USE. 1. *We muſt conclude that Ignorance or Error about this great* Truth; *is of dangerous Conſequence to the ſouls of men.* It is indeed a Fundamental Article in our Chriſtian Faith, the Knowledg whereof is neceſſary to Salvation. It is ſtrange to conſider, that any who live under the Goſpel, ſhould be ignorant of ſuch a plain, eaſy, common principle of Religion: nevertheleſs there are ſuch. I have diſcourſed with ſome that goe under the name of Chriſtians, that yet could not tell whether Chriſt were God or man, but when asked the queſtion, have replyed that he was only

God

God, as supposing that a man could not save them: but such dark and horrid Ignorance will be destructive to the souls of men. There are also, who tho' they do in words acknowledge it to be a great Truth, that *the Son of God became a man*; Nevertheless they hold such errors as are not well consistent with the Truth which they profess. So do they who maintain the *real Presence* of the Body of Christ in the *Sacrament*: which is to say that Christ's Body hath not the true nature of a Body, and in effect to say, that He has only a *divine* nature. He that takes away the *Properties* of an humane nature denies that nature. And if Christ has no other nature but that which is in *all* places, then He hath only a *divine* nature. There are also a sort of men in the world, who hold that there is no Christ but what is *within*; and that Salvation is to be had, not from a *Christ without*, but from a Christ *within*. My Brethren, take heed of such errors, they that maintain them, let them pretend what they will, they deny the *Humanity* of Christ, and so overthrow the Faith, and subvert the *souls* of them that shall be so miserable as to give any Credit to their *strong Delusions*.

USE 2. *Hence may we be humbly sensible with*

with the Lord Jesus, and with God *through Him.* Indeed, we must carry our selves humbly and reverently before him, because he is GOD as well as *man*, yet may we be familiar with him, because he is *man* as well as God. He is become our near *Kinsman.* Under the *Law*, He that had right to *Redeem*, was a near kinsman; so the Son of GOD, the Redeemer of *Souls* is become our near Kinsman: as *Boaz* told *Ruth* he was to *her.* He is not ashamed to call us *Brethren*; as being in our nature, a *man* as we are, though not a *Sinner* as we are. Heb. 2. 11. And therefore He bids Believers come and be familiar with him; and that the Terrour of His infinite Majesty should not make them afraid. When *Joseph*'s Brethren being Conscious to themselvs of their own great Guiltiness, were affraid & troubled at his presence, He said to them, *Come near to me. I pray you, I am* Joseph *your Brother.* Gen. 45. 4. When believers have an humble sense of their sin and guilt, the Son of God sayes to them, *Come near to me, I am* Jesus *your Brother*: I will make your peace with my Father, and therefore be not discouraged. Hence Christ causeth Believers to sit down with Him at his own Table. If a great man inviteth those to his Table who

are

are much his inferiours, tho he expects that they should know their Distances, yet he alloweth of Freedom and Familiarity in their communion. And the Son of God who is made man does therefore invite us to his blessed Table, because He would have us humbly Familiar with him, yea and with God through Christ. Without Christ we may not draw near to that God who is a Consuming fire. But having such an one as *Jesus the Son of God* to lead us by the hand into the presence of the Father of Glory, we may come boldly to the Throne of Grace. We have boldness of access through Him, *Eph.* 3. 12.

USE. III. *O Love Jesus Christ.* Believers have infinite Cause to love Him. Should there not be Love between Kindred and near Relations? Christ is our Kinsman (as but now was shewn) our *elder Brother*, our *Father*, our *Husband*. And He is an Object worthy to be loved. *He is altogether lovely.* If thou canst set thine heart upon a more amiable Object, or a more lovely person, never think of loving him more: But that can't be. And He deserveth all our Love, by what he hath done for us. He has loved us, and that with an everlasting Love. Before the world began he took pleasure in thinking of us, and

in

in the Communion which he ſhould forever enjoy with his Redeemed Ones. Wherefore he ſaith, *I was from everlaſting, rejoicing in the habitable part of the earth, and my* Delights *were with the ſons of men.* Prov. 8. 23, 31. And therefore was he willing to to be made fleſh. His Love moved him to that infinite Condeſcention. That the bleſſed Son of God who humbleth him ſelf to behold the things in Heaven ſhould condeſcend to aſſume our Nature into *perſonal Union*, that he ſhould be willing to be clothed with *Fleſh*! What wonderful Love was that! And he does continue to love his ſaints throughout the dayes of Eternity. *Joh.* 13. 1. *Having loved his own which were in the world, he loved them to the end.* That fire of Love which is in the heart of the Son of God towards believers, it was kindled before the world began, and will burn world without end. The choiceſt bleſſings that ever we did, or ſhall, or can partake of, we are beholding to *Jeſus Chriſt* the Son of God for them all. It is in *Chriſt* that God does bleſs us with all *ſpiritual bleſſings*, Eph. 1. 3. And if it had not been for *Chriſt*, we had never had *any* ſpiritual bleſſing. He is our Righteouſneſs, he is our Life, he is our *All*. O then let us *love him*. Never *any one* did for us as

Chriſt

Christ has done. Nay, no one in heaven earth would or could have done so much f us as Christ has done. He dyed for us suffered the most bitter death that ever w known. *Ignatius* was wont to say, *my Lo is crucified.* Has Christ been crucified to sav us from being *broken for ever in the place of Dra gons*, and that we might not be covered wit the shadow of eternal death! and shall we no *love* Him! We cannot exceed bounds in ou Love to Christ; as we may in our love to th world and the things thereof: which inde is the Cause of all the misery we are subje unto. It is all because we love other things s *much*, and Christ so little. The more *we* d light in *Christ*, the more will God delight in *u* Joh. 16. 27. *The Father Himself loved* you, *be cause you have loved* me, *and have beleeved th I came out from God.* Therefore let us Lo the Son of God, who has loved *us*, and assum our nature, and in that nature dyed and gi en Himself for us.

There is a perſonal Uunion between the two Natures of CHRIST.

We proceed now unto the *Second* Doctrine *viz.*

DOCT. II. That *There is a* perſonal Union *between the two natures of Chriſt.*

THe Scriptures make known this wonderful Myſtery unto us. Wherefore its ſaid of Chriſt, that *in Him dwells all the fulneſs of the Godhead bodily.* Col. 2. 9, becauſe he is *God* and *man* in one perſon. He is God manifeſted in the *fleſh*, 1. Tim. 3. 16. So that the ſame perſon who is *God*, is alſo *Fleſh.*

For the further opening and Confirmation of this Doctrine, we ſhall (1.) Lay down ſome

ſome Propoſitions for the clearing of the Truth. (2) enquire into the Reaſons of it.

Propoſ. I. *The perſonal union of Chriſt's two Natures is that whereby the* Second *Perſon in the Godhead has aſſumed the individual humane Nature of Chriſt to ſubſiſt inſeperably in the ſame Perſon.*

In this Deſcription we have (1.) The *Aſſumer*. (2.) The *Aſſumed*. (3.) The manner of *Subſiſtence*.

1. The Aſſumer. Viz. *The ſecond Perſon in the Godhead*: Who is here called the *Word*. So in 1. Joh. 5. 7. *There are three that bear record in heaven, the Father, the Word and the Holy Ghoſt, and theſe three are One.* It is only the *Word*, or *Son* of God, and not the Father or the Holy Ghoſt that is *made fleſh*. It is true that every Perſon in the Godhead had an hand in the Incarnation of Chriſt. God the *Father* had ſo; who is ſaid to *prepare a body* for his Son, *Luc*, 2. 30, 31. *Heb*. 10, 5. And God the *Holy Ghoſt* had an hand in framing the humane nature of Chriſt. *The birth of Jeſus Chriſt was on this wiſe: When his mother Mary was eſpouſed to Joſeph, before they came together ſhe was found with child of the Ho*

Holy Ghost, *Mat.* 1 18. And this was according to what the Angel had spoken, who said unto her, -- *the Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee; therefore also that holy Thing that shall be born of thee, shall be called the* Son of God. *Luc.* 1. 35. But only the *Second* person of the Godhead can be said to assume or to be united to the humane nature. As when *three* persons joyn together in making a Garment, only *one* puts it *on*; *every one* has an hand in the *efficiency* of the Garment, yet but *one weareth* it; So in the Efficiency of the humane Nature of *Christ*, *All* the Persons in the sacred Trinity did *concur*, yet it is only the *Word* or *Son* of God that *taketh* that nature *into personal Union*. It is only the *Second Person* of the Godhead, and not the Godhead that does immediately *assume*; for then *every* person in the Godhead should assume humane nature, which we may not affirm. It is *Sabellianism* and Heresy to maintain, that the Father and the Holy Ghost are incarnate, as well as the Son.

2. Here is the Thing *Assumed*. viz. *The Singular humane nature of Christ*. The Son of God hath taken humane Nature into his own Bosome, into neerest Union with His

own Person. Hence he is said to assume [illegible] i. e. *humane* nature and none other, *Heb.* 14, 16. *For asmuch as the children are partak[ers] of flesh and blood*, He *also* Himself *took part the* same; *for verily he took not on him the na[ture] of* Angels, *but he took on him the* seed *of* Abraham. And this may be affirm'd *only* of individual humane nature of *Christ*. It [cannot] without Blasphemy and Heresy be affirmed the individual humane nature of *Abraham*, *Peter* or *David* or *John*, or any particular Saint that it is *personally* united to the Son of God. He has taken them into mystical Union with himself, but not into *personal* Union; *that* is the Prerogative Royal of Jesus Christ. Nor indeed was it *meet* that so great a Dignity should be *common*. As Divines right observe, *It becomes not the great GOD*, who is ONE *in nature*, *to communicate his Dignity to* One.

3. In this Description of the Personal Union, we have expressed the *Manner* of the *Subsisting* of the humane Nature thus united to the Divine Nature of the Son of GOD. (1.) It does subsist in the *same Person*. (2.) *Inseparably*.

(1.) In the *same Person*. For the humane [nature]

nature of Jesus Christ is not a Person it self alone: it is a mystery which all men had bin ignorant of had it not been for the humane nature of Christ; that it is possible for humane nature to subsist without it Personality. All other *humane* natures are distinct persons of *themselves*; but the humane nature of *Christ* is not so: For then there would be *Four* Persons in the Godhead; *Three* of them *eternal*, and one of them *made* of a *woman* in the Fulness of *time*. We must therefore know, that there is in Christ, a *personal Union*, but not an Union of *Persons*; and a Union of *natures*, yet *not* a Union of *Persons*. The Humane Nature of Christ did not subsist *one moment*, before its being *united* to the Son of God, the *second* Person in the Trinity.

2. The human Nature of Christ does subsist *Inseparably* as well as personally with the Son of God. This Union is an *everlasting* Union. The *humane* Nature never did exist one moment before its being united to the *divine*, nor ever shall be *disunited* from it. As long as *God* shall be *God*, so long shall the personal union of Christ's *humane* nature with the *divine* continue. When Christ dyed and his soul was separated from his body, yet his *humane nature* was not separated from his *divine*; but when his

his body lay in the Grave and his soul in Paradise, both *body* and *soul* were *united* to the *Divine* Nature. As Death dissolveth not the *mystical* union which is between Christ and the Believer; so neither did it the *personal* Union between the two *natures* of Christ. Hence Christ's *Incarnation* is not properly any part of his Humiliation: For his state of *Humiliation* is laid down, whenas his *humane* nature is not layd aside, nor ever shall be.

Propos. II. *By Reason of the Union of the two natures of Christ, There is a Communication of Properties.* This followeth undeniably from the *Hypostatical union* of the two Natures of Christ, and is also a Demonstration of the truth of this Doctrine, that *there is a personal Union.* Hence that which does belong properly to the *Person* of Christ, is ascribed to *either* nature. e. g. *Mediation with the Father* belongs to the Person of Christ: nevertheless it is ascribed to the *Manhood.* 'Tis said, *the Man Christ Jesus is the* Mediator, 1. *Tim.* 2. 5. Yet Christ is not Mediator as man *only*, but as *God-man.* Likewise that which does belong to *either nature* is affirmed of the *person.* *Eternity*, and *Immutability* are essential properties of

of the Divine Nature: And yet these properties are affirmed of the *Person* of Christ. *Heb.* 13. 8. *Jesus Christ the same yesterday, to day and for ever.* Again, *Mortality* or Subjection to Death was proper to the *humane nature*, Joh. 6. 51. *The bread that I will give is my* flesh, *which I will give for the life of the world.* It was only the *flesh* of Christ that dyed: yet this is spoken of his *Person* Rom. 8. 32, 34. *God spared not his own son, It is* Christ *that* dyed. Hence the Scripture speaks of God's *Suffering* and *Dying*. 'God bought the Church with his own blood. *Act.* 20. 28. *Hereby perceive we the Love of God, because he laid down his Life* 1. Joh. 3. 16. The *Personal Union* is the reason of such Expressions. For because of that the blood of *Christ* is truly said to be the blood of *God*; and the Life of *Christ* to be the life of God. That Person who is *God*, laid down his Life and shed his blood to save Sinners. Were not the Humane nature of Christ one in person with the *Divine* nature, it could not be said that *God* laid down his life.

Propos. III. *The two natures of Christ remain really* distinct *from one another.* It was the Heresy of *Eutiches* that he did confound the two

natures of Christ. And there are Millions of men in the world at this day, who Call themselves Christians that are infected with that Error. But we must know, that tho there be an *Union*, yet there is *no Confusion* of the natures of Christ. And altho' there be (as has been shewed) a Communication of Propertyes by reason of the personal Union: nevertheless the natures of Christ remain *distinct* in their propertyes. Christ hath *two* Understandings, a *Divine* Understanding which is *Infinite*; in respect whereof *He knoweth all things*; yea, what *grace* is in the hearts of men *Joh.* 21. 17. And an *humane* Understanding which is not Omniscient; (tho' now in glory Christ's understanding as man, is enlarged so as to be next to Infinite) *Marc.* 13. 32. Hence Christ in respect of his humane understanding, he was said to *grow* in Wisdom *Luc.* 2. 52. As man, he knoweth more now in heaven, than he did when on earth. Rev. 1. 1. He has two *Wills* really distinct (tho not Contradictory) the one from the other, *Luc.* 22. 42. Hence that may be affirmed of *one* of Christ's natures which can not be affirmed of the *other*; e. g. It may be said of the humane nature of Christ, that it was, *Conceived, born, crucified,*

crucified, buried, ascended into Glory, none of which things can be said of the *Divine* Nature. Of the *humane* nature of Christ we may say, there was a time when it *was not*. Gal. 4. 4. *Time* began when the *World* began, and the world was near *four thousand* years old before the humane nature of Christ was made: but we cannot say of the *Divine* Nature of Christ, that once it *was not*. Joh. 1. 1. *In the* Beginning *was the Word, and the Word was with God, and the Word was God.* We may now say of the humane Nature of Christ, that the Heavens do contain it, and shall do so till the *time of Restitution of all things*. But as for his *Divine Nature*, the Heaven of *Heavens* cannot contain *it*. We may say and must believe, concerning the *divine nature* of Christ that it is *omnipresent*, Mat. 18. 20. *Where two or three are gathered together in my name*, there am I *in the middest of them*. But we cannot say so of the *humane* nature; for that were to make finite *Infinite*: and in effect to say, that Christ has only a *Divine*, and not an *humane* nature: It were to say, that the Word is *not* made flesh.

Prop. IV. *The Assumption of the humane Nature, has caused no real Change in the Person of the*

Son of God. Tho the *Word was made flesh*, there was no *real Change* wrought in *him* thereby, only a new *Respect*, a new *Relation*. That Person which before was only *God*, is now *man* as well as God. As a man that is clothed, is the same that he was before he put on his clothing; the Son of God is the same that he was before he put on humane nature. Indeed the human nature is changed, being meliorated and gloriously advanced by this Assumption into personal Union with the *divine* nature, but the Son is the same. He is an unchangeable person. *Heb.* 1. 8, 12. As when God created the world, there was no Change in God, but in the Creature only. So it is here.

Propos. V. *This Personal Union is a great Mystery.* The whole Doctrine of Christ is Mysterious. *Eph.* 3. 4. *Ye may understand my knowledg in the Mystery of Christ.* So in special the Doctrine of Christ's Person, and of the *Union* of His two natures, is very mysterious. That which is not known but by *divine supernatural Revelation* is called a *Mystery* in Scripture. Now all our knowledge in this personal Union, is from the *Gospel.* If men have only the Light of Nature and the Book of the Creature

Creature to inform them, they will never know any thing of this glorious mystery. It is a wonderful Union. There are *three* Unions spoken of in the Scripture which are wonderful. (1.) The mystical union which is between Christ and the *Believer*, which was mysteriously signified by *Eve*'s being taken out of *Adam*'s side, and then being married to him by the Lord Himself, as the Apostle sheweth, *Eph.* 5. 30, 31, 32. (2.*ndly*) The Union of Diverse persons in *one Nature*; The Father, Son, and Spirit, tho *three* distinct Persons, have but one Name or Nature. *Mat.* 28. 20. They are *three Witnesses*, and therefore *three Persons*; yet but *One* in respect of Nature and of Being. 1. *Joh.* 6. 7. The mystery of the *Trinity*, is a *wonderful Mystery*. (3.*dly*) The Union of diverse *natures in* one *Person*; which is that we are speaking of. This is not only a *Mystery*, but a *great* Mystery. It must needs be confessed, that *Great is the Mystery of* Religion, *GOD manifest in the Flesh.* 1. *Tim.* 3. 16. The holy *Angels* bow down their heads to search into this mystery, which will be the Wonderment of Saints and Angels, throughout the Dayes of Eternity. 1 Pet. 1. 12. Hence the Devil has set himself

to

to oppose and darken those Truths which concern the Person of Christ. Most of the Heresyes whereby Sathan has troubled the Church, have proceeded from Ignorance in the Mystery about Christ's Person. Either by *dividing his Person* which is but *one* (as the *Nestorians*, who make *two* Persons of Christ) or by *confounding his Natures*, which are *two*, or by *denying one* of his natures. Therefore it is most necessary, that we should have a distinct and clear Knowledge about this, since it is a *great Mystery*. Ignorance *here*, Error *here* may prove destructive to the souls of Men.

Quest. *But, For what Reasons did the Son of God assume humane nature into personal Union with Himself?*

Answ. 1. *That so the* Sufferings *of that nature might become infinitely meritorious.* The Death and blood of all the *men* in the World would not satisfie for *one* sin, nor redeem *one* Sinner. Will the Lord be pleased with *Thousands of Rams, or ten thousands of Rivers of oyl?* If they *give the fruit of their* body *for the sin of their soul*, will that appease him? No verily. It was then necessary that Christ should be both *God* and *Man in one Person.* The Value of the Obedience of Christ is augmented and aggravated

aggravated from the *dignity of his Person*. The Obedience of an infinite *Person*, is of infinite *worth* and value. Now, Tho the humane nature of Christ which suffered is not Infinite, yet the *Person* to which that nature *belongs*, is so. Hence, For *Christ* to dye, is more than if all the men on earth, and all the Angels in heaven had dyed; for *they* are not *God*, but *Christ* is so.

Reas. 2. *The Son of God did assume humane nature, that Satan might be so much the more crushed & confounded.* 1. Joh. 3. 8. *For this purpose the Son of God was* manifested, *that he might* destroy *the works of the* Devil. It was *man* that Satan envied & murdered from the beginning. Therefore God would punish his malice by *crushing his head* with that very nature which he had envied, and sought the Destruction of. God delights to meet with Sinners by suitable punishments, and so to make that sin most *heavy*, which was at first most *delightful*. Satan rejoiced to think that he had destroyed humane nature, but therefore God would meet with him for it, and make that very nature, light heavy upon him, which he hoped and endeavoured to destroy.

Reas. 3.

Reas. 3. *The Word became Flesh, that He might the better* Sympathize *with His people in all their Afflictions and Temptations*, Heb. 2. 17. & 4. 15. Yea, therefore the Son of God did not only *assume* our Nature, but became subject to the sinless *Infirmities* thereof, Heb. 5. 2. It had not been possible for Him to have had such a Sympathizing with his people as now he has, if he had not partaken of the same nature.

USE,

Instruction. 1. *Hence Jesus Christ is the great Wonder of the world.* Jesus Christ is a *Non such.* There is no such person in heaven or earth concerning whom it may be said, *The Person is both God and man*, excepting only the Man *Christ Jesus.* Men are apt to be taken with Wonders: As the King of *Babylon* sent to *Hezekiah* to enquire of the *Wonder* Here is a Wonder for us all to be taken with that the *Word should be made flesh.* If we do but a little meditate on the Incarnation & the Personal Union of the two Natures of Christ, we shall see that which is Wonderful. What Wonder is it, that two natures, so infinitely Distant should meet together in *one* Person. The Divine Nature is infinitely above the most glorious

glorious Creatures. *GOD* humbleth *Himself to behold the things that are done in heaven, Pſal.* 113. 5, 6. And the *Humane Nature*, what a poor thing is it in it ſelf conſidered! One may even *wonder* that GOD ſhould ſo much as *look upon* man. *What is Man that Thou art mindful of him, or the Son of man that Thou viſiteſt him!* But, That GOD ſhould become *one* with *man*, yea, that GOD ſhould become *a man*, that the Word ſhould be made *Fleſh*, how wonderful is it! In former Times, the Saints have been afraid to behold the Glory of GOD ſparkling in the Countenance of an Angel, but behold and wonder, Here is an humane Nature not only *Seeing* the Glory of God, but *United to* Him. An *Immanuel*, GOD dwelling in our Nature. That *MAJESTY* and *meanneſs* ſhould thus meet together! is it not a Wonder, that One and the ſame perſon ſhould be capable of a double Generation, one Eternal, and the other in Time? But this is true concerning *Jeſus Chriſt*. He is the eternally begotten Son of *GOD*. It is a Generation which never had a Beginning or Ending. Pſal. 2. 7. Yet was He brought forth in the *fulneſs of Time*, in Reſpect of His being

ing

being made flesh, *Gal.* 4. 4. Is it not a wonder that a man should be his own mother, his *Maker, and Father*? Yet *this* may we affirm of Christ. The *Virgin Mary* was his own mother, in respect of his being made flesh; He was *her Father* in respect of Creation, the power of his divine nature. The Son of God made her of whom it is said, He *himself* was made. He is styled *the everlasting Father*. Isai 9. 6. He is the Father of all believers who are called *his seed*; and therefore he is his mothers Father. And is it not a wonder that a *Woman* should be the Mother of *God*! yea a poor, mortal, sinful woman: yet because of the personal Union of the two Natures of Christ, this is true. The *Virgin Mary* was, tho a very holy woman, yet not without Sin. Did not Christ dy to save *her*? And who did he dy for but only for Sinners? yet she was the mother of the Son of God. Therefore *Elizabeth* said, *Whence is this, that the Mother of my Lord should come unto me*! Luc. 1. 43. So then, Christ the most wonderful Person, His Name shall be called *Wonderful*.

Instruct. 2. *The human nature of Christ must needs be most pure and sinless altogether.*

was innocent at his first creation. He had no sin as he came out of God's hands. Yet there was a possibility of his Sinning; but it was *impossible* that the nature of *Christ* should become sinful; that being inconsistent with the grace of *personal Union*. This Nature was united to the Godhead, from the first Moment of its Conception. Hence the Angel said to the Virgin Mary, *The Holy Ghost shall come upon thee and the Power of the Highest shall over-shadow thee; therefore also that Holy thing that shall be born of thee, shall be called the Son of God.* Luc. 1. 35. So that he was free from Original Sin, that Corruption of Nature, which has infected all Man-kind besides. For *Adam* stood in the Capacity of a publick person, on the behalf of such only as should come into the world by *Generation*, which *Christ* did *not*; but by miraculous Conception from the Holy Ghost. Nor did he ever become guilty of actual Sin. Tho he lived in the world *thirty two years*, he never spake one sinful word, nor never had one sinful though t in His Heart all that while. He kept the whole Law *perfectly*, so as never to fail in so much as one particular. There never was any other man that did so, or that could do so since *Adam* sinned. He is, and always was *Altogether lovely*.

Instr. 3.

Instr. 3. *Humane Nature is Dignifyed above any* Created *Nature.* For the Word has not assum'd any other nature but that. It is true that of all created natures, the *Angelical* is the most excellent & glorious. *Angels* are better than men simply considered. *Psal.* 8. Yet in respect of the *Word*'s being made flesh the humane nature is exalted above the *Angelical.* The Son of God is made a man, but he is not made an *Angel.* By reason of this *personal Union*, diverse things may be said of a *man*, that cannot be affirmed of the most glorious *Angel* in heaven. e. g. It may be said of a man, that he is *God* as well as Man. The soul of that Man is the soul of *GOD*, and the body of that man is the body of *God.* 1. Cor. 11. 24. It may be said of Him that is a *Man*, that he is (tho not a man) equal with God. It cannot be said of any one among all the *Angels* in Heaven that he is *equal with God.* It may be said of One among the Sons of *men*, that He is *Fellow* to the Lord of Hosts, *Zech.* 13. 7. And *equal with God.* Joh. 5. 18. Christ counted it no Robbery to say, that he was equal with God. *Phil.* 2. 6. If any *Angel* in Heaven should say that he is equal with God, it would be the Highest Robbery, that

most sacrilegious Impiety so to robb God of His Glory. There is none among the Sons of the mighty that may be compared with him. Again, It may be said of Him who is a man, that He did *create the world*: Tho the world was created Thousands of years before he became a man; nevertheless it is a Truth, that he who is now a man, did create heaven & earth. A Saint in Glory may point unto *the man Christ Jesus* and say, *That man there* made *all the Creatures in the world.* Joh. 1. 3. *All things were made by Him, and without Him was not any thing made that was made.* This is more than can be affirmd of any Angel or *Arch*-Angel. Once more, A Man shall be the Judge of all the Earth. *Act.* 17. 31. *God hath appointed a day in the which he will* judge *the world in Righteousness, by the* Man *whom he hath ordained.* This cannot be affirmed of any *Angel.* The world to come is not put in subjection to the Angels. Therefore humane nature is advanced above *Angelical* Nature; and so above all Created nature. As the *Jews* were advanced above all Nations in respect of Christ's Being of *them*; (Rom. 9. 5) so indeed, *Men* are respected above all Creatures, in that the Son of God is become *man*, not having assumed any other nature

THEOLOGICAL SEMINARY, OAK.

but this into personal union with Himself.

Instruct. 4. *Hence, To* abuse *humane nature, especially the humane Nature of* Christ, *must needs be a very great evil.* The Son of GOD has *dignified* humane nature, and therefore for any to abuse or abase it, must needs be an horrid thing. This sheweth us how great an evil it is to *wrong* any man. Tho he be the meanest man in the world, yet he was made after the Image of *GOD.* And the eternally blessed Son of God has taken the *same nature* into *personal Union.* Therefore, to wrong any man in his soul or in his body, is great Iniquity. Especially when men abuse and abase *themselves*, when they make their own natures vile by sins there is no small evil in what they do. In a peculiar manner Sins against the *Body*, vilifie the nature of man. The Apostle aggravates the Sin of *Uncleanness* from that Consideration, 1. *Cor.* 6. 15, 19. And this is a sutable Meditation to be in the heart at the Lords Table; to think, *Has Christ dignifyed humane nature so as to take it into personal Union with* Himself! *then let me not abuse that nature.* Is the Word become *flesh*, then let not me abuse that flesh by any vile Lusts. I say, Injuries to *humane nature* have no small evil

evil in them. But above all, Abuſes offer'd to the humane nature of *Chriſt* are an *exceeding provocation* to God. Hence the Wickedneſs of the *Jews* in *Crucifying* Chriſt was ſo heinous & horrid, and God's Wrath is come upon them to the *uttermoſt* for it. God hath puniſhed them, ſo as the like never was, nor ever *ſhall* be, *Mat.* 24. 21. Surely they muſt be guilty of ſome *extraordinary* Wickedneſs, worſe than all the Idolatryes of their Fore-Fathers. For they have been the miſerableſt Nation under heaven for theſe *Sixteen hundred* Years. Never was there Nation ſo plagued ſince the world began: and what is it that they have done worſe than their Fathers, except this one thing of the *Shedding the precious Blood of the Son of GOD?* And hence it is, that Coming *unworthily* to the Lords Table is ſuch a dreadful evil. 1. Cor. 11. 27. *Whoſoever ſhall eat this bread or drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.* What, Shall men diſregard a Body as is perſonally united to the Son of *GOD!* Do we not *Diſcern* it is the LORD's Body? He doth not is guilty of the Blood of the Lord; yea of Him who is the *LORD* of

of *Heaven* and *Earth*. To be guilty of the bloud of any man is a sad thing, much more to be guilty of the bloud of a worthy person: But what is it then to be guilty of the LORD of Life & and of Glory, and who is God and man in one Person!

Jesus Christ is the Mediator.

HEB. XII. 24.

Jesus ~~Christ is~~ the Mediator of the new Covenant.

THe Apostle having in the *fourteenth* verse of this Chapter exhorted the Beleeving *Hebrews* to follow Holiness, he does urge that Exhortation by an Argument taken from the Consideration of that *better state*, which Believers under the *New*-Testament are in, compared with those of the *Old*. *More* Holiness should be the fruit of all gracious Dispensations. The more God does for *us*, the *more* ought we to do for *Him*

Now He has done more for *New* than for *Old Testament* Believers. Therefore they ought to be more holy in heart and life, and to abound in those fruits of Righteousness which are by Christ to the praise and Glory of God. That *gracious State* which Believers under the Gospel are in, is set forth;

1. *Negatively*, in the 18, 19, 20, and 21. verses of this Chapter; the Scope and Summ whereof amounts to thus much: We are not now under the sad, severe & servile Dispensations of the *Law*, but under one more *gracious*, and therefore we ought to be more *holy*. Holiness was required under the Law. When that was promulged, the Children of Israel were to *purify* themselves, and to wash their clothes; by which Ceremonies they were taught *inward* Holiness. Much more should they to whom the *Gospel* is made known, follow Holiness.

2. The happy State of Believers is described *Affirmatively* in this with the two Preceding verses: Wherein is shewed that believers *now* are in a more Filial yea and Cœlestial state than formerly. Mount *Sion* is farr more excellent than Mount *Sinai*. The City of the living GOD, than the *Wilderness*. It is better to have to do with the holy Angels as fellow-

fellow-*Servants*, than as when the Law was given in that dreadful manner by the Disposition of Angels. The Church of the *First-born* is better than the Jewish *Synagogue*. The Manifestation of God as the *Judge of all the world*, does exceed the manifestation of God as a Law-giver to the *Children of Israel* only. The Saints in *Heaven* are more pefect than they on *Earth*. JESUS is better than *Moses*. The *New*-Testament than the *Old*. The bloud of *Christ* is better than that which is offered by *Abel*, or by the Fathers of Old: Even so & therefore the state of Believers under the *New-Testament*, is much more desireable than that of Believers under the *Old-Testament*: its better being a Christian than a Jew: and hence more Holiness is required.

From the words considered both in themselves, and as they lye before us in the *Context*, there are especially Three *Doctrines* observable.

DOCT. I. That *Jesus Christ is the Mediator.*

DOCT. II. That *There is a* New-*Testament, whereof Jesus is the Mediator.*

DOCT. III. That *The Knowledge and Consideration of this Truth*, that Jesus Christ

is the Mediator of the New-Testament, *doth oblige Christians to endeavour after a great measure of Holiness.*

Only to the *first* of these Doctrines at present. *viz.*

That *Jesus Christ is the* MEDIATOR.

This great Gospel Truth may be Explained and Confirmed in several Propositions,

Prop. I. That *Sin has made a breach between the blessed GOD and the Children of men.* This is evidently implyed when it is said, there is a Mediator. If *Adam* had not *fallen*, and so fallen *out* with the Holy and glorious Majesty of heaven, there had been no need of a Mediatour. The Apostle saith, *a Mediator, is not of One, Gal.* 3. 20. If God and man had Continued to be at *one*, there would have been no Mediatour. Mediation presupposeth a *Breach.* If man had not sinned and so *broke* with God, the eternal Son of God had not taken on Him the Office of a Mediator. Sin hath bred a woful Distance and Separation between God and the Sinner, *Isai.* 59. 2. Yea, Sinners are *Enemies* to God, *Rom.* 8. 7 And this is true concerning all by Nature. Every man considered as out of Christ,

he is an Enemy and a Rebel against Heaven; and under the Diſ-favour of the Moſt High. The Elect *themſelves* are *by nature the children of wrath even as others*, Eph. 2. 3.

Propoſ. II. *Jeſus Chriſt has on the behalf of his Elect, undertaken to make up the breach between the Lord and them.* Chriſt has taken up the Controverſy between the bleſſed GOD and poor Sinners, and is under engagement to reconcile them. Therefore is he ſaid to be a *Mediator*. A Mediator [*Mesites*] is a *middle* perſon which cometh between *two differing* partyes to *ſet them at one again*. It is noted concerning *Moſes*, when he ſaw two perſons at variance, he would have *ſet them at one again*. Act. 7. 26. he offered to be a *Mediator* between them. He was in that a Type of Chriſt who has not only *attempted*, but gloriouſly *accompliſhed* a Reconciliation between Heaven and earth, God and the world. When the Firſt Covenant was broken, and thereby God and man ſet at variance; the queſtion was, Who ſhall make up this breach? The Son of God ſteps in and undertakes to do it. Therefore He is ſaid to be *the Mediator of the* New *Covenant*. Hence he is in the Scripture ſtyled *the Prince of* Peace. *Iſai.* 9. 6.

And

And so to be *our Peace*, i. e. our Peace-maker Eph. 2. 14. And the Reconciler of God to the world, and of the world to God. Col. 1. 20. 2. Cor. 9. 18, 19. He does *conciliate*, i. e. obtain the favour of God for his people. He causeth Believers on him to become Favourites in the Court of Heaven. Hence we often read of *the Grace of Christ*: thereby is meant the Favour of God obtained *by* Christ.

But, How does Christ *doe* this? *Answ.*

Propos. III. *Christ is invested with a Sacred Office.* He stands under Office-Relation. And is said to be a Mediator, not meerly in that he is a *middle person* in the sacred and eternal *Trinity*, but because he does by virtue of Office Relation *interpose* between God and perishing Sinners. There are many Names and Titles given to Christ in the Scripture, whereby His Office-Relation is signifyed. This Name of a Mediator is a name of Office. So He is Called God's *Servant*, Zech. 3. 8. *I will bring forth my* Servant *the branch*. Christ is called a *Branch* in respect of his humane Nature, a *Servant* in respect of His *Office-Relation*. Hence He is styled the *Angel* of the Covenant, because he is the Mediator

Mediator of the *New*-Covenant, *Mal.* 3. 1. A Christ is not called an Angel in respect of *Nature*, so indeed he is called *God*, and so he is called *Man*, but not an *Angel*. *He took not on him the* nature *of Angels*. Therefore he he is said to be an Angel, to *denote* his *Office*. Hence he is styled an *Apostle*, Heb. 3. 1. A *Bishop*, 1. Pet. 2. *ult.* A *Minister*, Heb. 8. 1, 6. A *Priest*, a *Prophet*, a *King*. (as afterwards may more fully be declared.) Now all these Names are of *Office*. Moreover, those things which are required to constitute an Officer, are hereby truly affirmed concerning *Christ*. Three Things have been observed as *Requisites* in one that is invested into Sacred Office.

1. *Qualifications*. God does first *Fit* men for their Work before he puts them upon it, He never sent any man upon an Errand, but gave him legs to go upon. Now thus it is true, concerning the man Christ Jesus. He, (and he only) is wonderfully qualifyed for the Work of Mediation which my Text speaketh of. In the Temple (which was a Type of Christ) there were Utensils for every Service required therein. This signifying, that Christ. (the True Temple) was *every* way furnished for all that work, which as a Mediator

Mediator is incumbent on Him. Hence he is said to be *Anoynted*, Psal 45 2. The Signification of the *Hebrew* word *Messiah*, and the *Greek* word, *Christ*, is *Anointed*. How? not *materially* but Spiritually; *h. e.* in respect of spiritual Qualifications and endowments fitting him for his Work. The gifts of the Holy spirit were most plentifully poured on Him. *Isai.* 11. 1, 2, 3. There never was man or Angel, that had such gifts of the Spirit as Christ (considered as man) hath. And as to *Grace and Holiness*, he is admirably endowed and qualifyed, *He is full of Grace, and as that of his fullness we have all received, and that grace for grace: for God giveth not the Spirit by measure unto him.* Joh. 1. 14, 16. and 3. 34.

2. Another thing required to Constitute an Officer is an *outward Call*. Inward Qualification without *external Vocation* is not enough to make an Officer. No man ought to take that Honour to himself except he be called of God, as was *Aaron*. Heb. 5. 4. Ordinary Officers have their Call from God by *man*: and *Extra*ordinary Officers have their Call *immediately* from *God*: as the Apostle does distinguish, *Gal.* 1. 1. Christ had his Call from God, who did (to speak after the manner

manner of Men) give Him a Commission, as it were under hand and Seal, to undertake the Work of a Redeemer. *Joh.* 6. 22. *for him has God the Father Sealed.* And of him does God say, *I the Lord have called thee in Righteousness, and will give thee for a Covenant to the people.* Isai. 42. 6. Therefore he may be well called the *Mediator of the new Covenant.*

3. In order to Consummating sacred Office-Relation, *Consecration*, and solemn *Separation* is necessary. *Aaron* and his Sons were to be *consecrated to the Lord, that they might minister in the* Priests Office. *Exod.* 30. 30. And the Holy Ghost said, *separate* me *Barnabas* and *Saul* for the work whereunto I have *called* them. *Act.* 13. 2. God Himself hath Consecrated his Son Jesus Christ to the work of a Mediator. *The Son is consecrated for ever more.* Heb. 7. 28. *Him the Father hath Sanctified and sent into the world.* Joh. 10. 31. Yea, and Jesus has set *Himself* apart for the Work of a Mediator between God and the Elect. Therefore he saith, *For your sakes I sanctify my self,* Joh. 17. 19. There is a Sanctification in respect of Consecration and Separation to the Service of God; which glorious Mystery is indeed declared in the Administration of the Lord's Supper

Supper. For when the Elements are ſeparated and ſolemnly conſecrated, we are then by taught that Chriſt hath been ſet apart as *the Mediator of the new Covenant.*

But this will appear further by ſpeaking to the next Propoſition.

Propoſ. IV. *The Father has committed the Work of Redemption to the Son of God: who hath accordingly undertaken that Charge.*

(1.) I ſay the, Father has *committed* that work to Chriſt. God has ſaid to his Son, As for the work of *Redemption*, I leave *that* to *thee*, do *thou* take care of that matter. Upon this account it is, that Chriſt is ſaid to receive a Commandment and Charge from God the Father. Joh. 14. 21. *As the Father gave me Commandment* (ſaid Chriſt when he was going to dy for the Redemption of his Elect) *even ſo do I.* He neither *Did* nor *Suffered* any thing in order to the Salvation of his people; but what God *bid* him do. Hence all the work which Chriſt did in the world, is ſaid to be the work which the *Father gave him to do.* Joh. 17. 4. On this account he is ſaid to be inferior to the Father; not in reſpect of *nature*, as he is the *Son* of God, but as he is the *Mediator.* Joh. 14. 29. Yea, he is God's *Commiſſioner.*

Commissioner. (To expres heavenly Mysteries by earthly Similitudes) He hath the *great Seal of Heaven* to Authorize him to act as MEDIATOR. Hence he is called the Lord's *Messenger*, Mal. 3. 1. And in *John's Gospel* Christ is said to be *sent of God*, no less than twenty times over.

(2) Jesus Christ has *accepted* this Charge. Tho it be the greatest Work, and weightyest Charge that ever was, yet Christ (who alone was able) hath undertaken it. This might serve for a Description of Christ's mediatorial Office, *It is that* Charge *which He hath undertaken in order to the Salvation of the Elect*. Tho he be in respect of nature, *equal* with God, he took upon him the form of a *Servant*. And being found in fashion as a man, he became obedient unto Death. Hence Christ is styled a *Surety*. *Jesus is made a* Surety *of a better Testament*. Heb. 7. 22. which implyes the same thing with this of his being *the Mediator of the new Covenant*. God saith, My Law must be fulfilled, and my Justice must be satisfied: now Christ the Son of GOD comes in, and sayes, As for those things, I'le undertake to see them done. He engageth to do that for them, which they are never able to do for *themselves*.

There

There was a personal Debt of *perfect* Obe[dience] unto the *Law*, owing to God; T[his] Christ has performed. Therefore he put [his] Name into the Covenant. He was *made unde[r] the Law.* And that he might *be* so, he w[as] *made of a Woman.* Gal. 4. 4. So he has di[s]charged Believers on him from being unde[r] the Law as a Covenant. There was also [a] Debt of *Satisfaction* to Offended *Justice*, n[e]cessary to be discharged: this was such [a] Debt as *all the world* was never able to pa[y]. Men and Angels and all Creatures would hav[e] proved *Bankrupts* for ever, had this Debt b[een] charged upon them. But Christ who alon[e] could make Satisfaction has undertaken i[t]. A learned *Annotator* on *Isai.* 53. 7. ha[s] well observ'd that *that* Scripture is a most pre[g]nant place for the *Satisfaction* made by Christ's Sufferings for our Sins, were the Text fully rendred and rightly understood: For the[se] words, *He was oppressed and he was afflicted* should be read, *It was exacted and He an[-]swered.* You know that *Discharging* a Debt is called *Answering* it. Thus our Debt was *exacted* of Christ our Surety, and He *answer'd*, and so has caus'd our *Bond* to be *cancel'd* that it shall not be put in Suit against us. *Col.* 2. 14. Christ saith unto God concerning the Believer

Believer, as sometimes *Paul* wrote to *Philemon* concerning *Onesimus*, *If he hath wronged thee or oweth thee ought, put that on my account, I will repay it.* So has He discharged the Office of a *Mediator*.

Propos. V. That *Jesus Christ, as Mediator, is Prophet, Priest, and King.* The Mediatorial Office of Christ cometh under that *three-fold* respect, it is prophetical, Priestly, Kingly. Christ hath the Wisdom of a Prophet, the Holiness of a Priest, the Power of a King. This threefold Office may be particularly hinted at in that Scripture, *Joh.* 14. 6. where Christ saith, *I am the Way, the Truth, and the Life.* As Priest he is the *way* unto the Father, as Prophet he is the *truth*, as King He is the *life*. The Elect of God, by reason of the *Fall*, are labouring under a three-fold Malady, & Misery, *viz.* Ignorance, Alienation from God, and Utter Inability to help themselves. To the first of these the propheti cal Office of Christ does *mediate* or bring a Remedy, to the second, his Priestly, to the third his Kingly Office is a soveraign Help. He is that Prophet which the Lord spake unto *Moses* saying, *I will raise up a* Prophet *like unto thee, and it shall come to pass, that whosoever will not hearken unto my words which* He *shall*

speak in my name, I will require it of him. *Deut.* 18. 19. So did the Disciples upon Knowledge and much Experience testify, that *Jesus of Nazareth was a* Prophet *mighty in deed and word before GOD, and all the people.* Luc. 24. 19. Now, Christ is said to be a Prophet not in respect of Nature, but Office; not as God absolutely considered, but as *Mediator.* And God does not reveal his Will immediately but *mediately* by Jesus Christ. *Heb.* 1. 1. *God hath in these last dayes spoken to us by his SON.* Rev. 1. 1. *The Revelation of* Jesus Christ *which God gave unto* Him *to shew unto his servants.* Christ as the Prophet of his Church hath revealed all necessary Truth. So the holy Scriptures are from him. The blessed *BIBLE* is the Word of Christ. in special, Christ as the great Prophet of his people, has made known the Mystery of the *New*-Covenant. Likewise,

The *mediatorial Office of* Christ is *Kingly.* It is most true, that, There is an eternal essential *Soverainty* which belongs to Christ, as God coeternal and coequal with the Father, but there is moreover, a *Donative* Kingdom, which belongs to him as *Mediator* under the Father. *Psal.* 2. 6. Mat. 28. 18. Joh. 5. 27.

God

God ruleth over all: but by Chriſt, into whoſe hands all things are committed by the Father. Therefore *Ezekiel* in that glorious viſion, *Cap.* 1. *ver.* 26. *ſaw a Throne and a man upon it.* Signifying that Chriſt as *man* & *Mediator* has the Government of the world put into his hands, to diſpoſe of all affairs ſo as ſhall be to the glory of the Father, and the good and Saivation of his people. But eminently

Chriſt is ſaid to be a *Mediator* in reſpect of his *Prieſtly* Office. Hence he is called *Jeſus* the *Mediator*. Why *Jeſus?* becauſe the great deſign of the Apoſtle in his Epiſtle to the *Hebrews* is to deſcribe the Prieſthood of Chriſt. Now, *Jeſus* is a Name which does reſpect and note Chriſt's prieſtly Office. *Heb.* 4. 14. *We have a great high prieſt that is paſſed into the Heavens,* [*JESUS*] *the Son of God.* The Prieſt under the Law, did *two* things ſpecially.

1. He did by offering Sacrifice *make an Atonement for the People,* Lev. 7. 7. When God was offended, if the Prieſt did offer Sacriſice for the people, He was pacified towards them. Now that was with reſpect to the Sacrifice of Chriſt. For it was not poſſible that thoſe other Sacrifices ſhould of themſelves expiate

the guilt of the least Sin. *Heb.* 10. 4. Christ then is said to be a Mediator inasmuch as he has by the Sacrifice of *Himself* purged away our Sins, and obtained our peace with God. *Rom.* 5. 10, 11.

2. The priest offered *Incense.* So Christ hath not only made *Satisfaction*, but He does make *Intercession* 1. *Joh.* 2. 1, 2. He is gone to Heaven for that end, which was Typified by the Priest's entring into the *Holy place*, there to present *Incense* before the Lord. If the Priest should have only offered *Sacrifice*, and not gone into the Holy place to offer *Incense*, he would not have done His whole work; so if Christ had not impetrated the Mercy of God for Sinners by *Intercession* as well as Sacrifice, He would not be a perfect Priest: which thing is intended by the Apostle, when he saith concerning Christ, *If He were on earth he should not be a Priest*, Heb, 8. 4. Because should he have continued on earth and not gone to heaven there to intercede for his people, He would have done but halfe the Work of a Priest.

But thus Christ is a Mediator, inasmuch as He does *Intercede*, and so *mediate* with the Father

Father on the behalf of those that have sinned.

Propos. VI. *Jesus Christ is the* ONLY *Mediator.* It is not only true that He is a Mediator, but that He *alone* is so. 1. *Tim.* 2. 5. *There is one God, and* one Mediator *between God and man, the Man Christ Jesus.* Wherefore my Text does not only say that Jesus is *A* Mediator, but that He is *the* Mediator of the New-Covenant: Implying that He, and He *only* is so. To be a Mediator, is a *God-like Royalty*, and can belong but to *one.* Indeed *Moses* in respect of his standing between the Lord and his People was a *Typical* Mediator: *Deut.* 5. 5. *Gal.* 3. 19. But *the* Mediator is here in my Text set in opposition to *Moses.* There neither is, nor ever was nor ever shall there be, such a Mediator as Christ is, besides himself alone. This Mysterious and glorious Truth of the Gospel is evident from several Arguments.

1. It was signified by *Types* in the dayes of the Old Testament. *Moses* alone *was to come near the Lord* Exod. 24. 2. There might not be any Man in the Tabernacle of the Congregation when the Priest went to make Atonement, *Lev.* 16. 17. The High-Priest

went *alone* into the second Tabernacle, *Heb.* 9. 7. Moreover, There was to be but *one High-Priest* at the same time. By all which things are signifyed, that there is no mediator to be acknowledged besides Jesus Christ alone.

2 None but Christ is *fit* to be the *Mediator*. No one else in Heaven or in earth is both God and Man. He is the true *Immanuel*. He is Immanuel not only in *Name*, as *Isaiah*'s Son was, (being in that respect a Type of Christ) but in *Deed*. He the *true God* being made man, dwelt *with us* and *among us men*. Christ is God manifest in the flesh. and there is no *God-man* but He. And therefore, none but He was fit to come in as a *Days-man* between the Holy God and offending Sinners. *Job.* 9. 32. There is none else fit to be a *Mediator of Satisfaction* besides JESUS. If he had been GOD *only*, he could not have satisfyed Divine Justice in a way of Suffering. The divine Nature can not *suffer*. The eternal God-head cannot dye. Had Christ been *Man only* his Sufferings would not have been *Satisfactory*. They would not have been of sufficient value to compensate for the infinite wrong which has been done to GOD by the Sins of men.

For

For Christ who is *God* to suffer, tho' but for a few *hours*, is more than if all men and Angels had weltred under the Wrath of GOD to *Eternity*. Moreover, The weight of the guilt of Sin which was imputed to Christ, and the Wrath of the Father which lay upon him, would have *crushed* Him under the insupportable burden of it had he not been more than a man; so that it was necessary that he should be both *God* and *man*, that his Sufferings might become *Satisfactory*. And this Jesus the Son of God is the fittest to be a Mediator of *Intercession*, because He is most dear unto God, He in whom His very soul does delight. The Son of His Love. God's ear is alwayes opon to *Him*. *Father, I thank thee that thou hast* heard *me, and I know that thou* heareſt *me Allwayes*, (said Christ, *Joh.* 11. 42.

3. *That* hath been required of the *Mediator*, which none but *Christ* was ever able to perform. He must become a *Surety* for miserably indebted and undone sinners. *Heb.* 7. 22. He must therefore in all respects become subject *to* and fulfill the *Law*. He must *satisfie* all the righteous Demands thereof, both in respect of *active* and *passive* Obedience, *Gal.* 3. 13. *Meriting* Salvation was required of

him. Christ's Mediatorial Obedience is (and 'twas necessary it should be) *meritorious*. If he could not have *merited* life for sinners, he could not have been a Mediator. *When there is a Work done that according to the Rules of Justice such a reward is* due *for it: That's Merit.* No Man or Angel was ever able to merit heaven at the hands of God, but only the man Christ Jesus.

By these things then it does appear, that He is the *only* Mediator.

Propos. VII, *Jesus Christ is a Mediator on the behalf of all those that belong to the Covenant.* The Elect of God, *the Church of the first-born*, are all concerned in the Mediation of Christ. They are the *seed* of Christ, for whom his Soul has travelled, *Isai.* 53. 11. Hence his Mediatorial Obedience is said to be for *many*. Rom. 5. 19. *By the Obedience of* one *shall* many *be made righteous.* The Elect of God tho' but few compar'd with others, yet in themselves considered they are *many*, And He is said to be a Mediator for *all*. 1. Cor. 15. 22. *In Christ* (h. e. in and through him as Mediator of the new Covenant) *shall* all *be made alive.* *All* in that Scripture must be understood in a *restrictive* sense *sc.* for all

such

such as are there spoken of: *all that are made alive.* It is in *Christ* that they are so. He tasted death for *every man*: that is to say, every man among those Sons whom Christ will bring to Glory, He has tasted death for him. *Heb.* 2. 9. 10. He is Mediator on behalf of the *world*: yea, of the *whole* world. 1. Joh. 2. 1. that is, for all the *Elect* of God among *Gentiles* as well as Jews. There is not one elect soul, but Christ is a Mediator for that soul; even for as many as the Father has *given* to him. He will not suffer so much as *one* of them to be lost, if his own blood and Intercession can (as most certainly it can) save them. *Joh.* 18. 9. & 17. 10. And Christ is a Mediator for the elect, not only *after* they believe (tho then in a peculiar manner; If any man that has fellowship with him fall into sin, Jesus Christ the righteous is an Advocate with the Father for Him) but *before* they believe Christ has been a Mediator on their behalf. *Cap.* 17. 20. *Neither pray I for these alone, but for them also which* shall *believe on me.* Otherwise they would never believe. Hence it is that the Covenant taketh hold on *all the house of Israel.* h. e. the *elect of God.* It can't be but that a new heart should be given to them. They must repent and believe. Christ hath

hath dyed to purchase Grace as well as glor for their souls. *Joh.* 10. 18. Nor is Chri a Mediator for any else but only the *Elect* o God. He is a Mediator of Intercession for non else. Chapt. 17. 9. *I pray not for the world but for them which thou hast given me, for the are thine.* We may be sure then that He ha not been a Mediator of *Satisfaction* for them. If Christ had dyed for them that perish, then Satisfaction is required *twice* for the same Debt. If Christ has undertaken and satisfied for them; why then are they made an eternal Sacrifice to the Justice of God. We may not think that Christ has dyed in *vain*, *Gal.* 2. 21. Yet *so it would be*, if His blood has bin shed for those that shall have no benefit by it.

Propos. VIII. *Jesus Christ is an* eternal *Mediator.* There was before the world began an eternal Transaction between the Father and the Son concerning the work of Redemption, wherein the Father agreed with the Son, that if he would satisfy divine Justice, that then the Elect should be saved; and the Son engaged that he would do it: And in order thereunto would become a man, and make himself an Offering for Sin. *Isai.* 53. 10.

In

In this Respect He was *set up* as a Mediator from everlasting. *Prov.* 8. 23. Also the Mediation of Christ has taken place in all ages of the world, from the very Beginning of it. *He was slain from the foundation of the world.* Rev. 13. 8. He was so Typically in respect of those Sacrifices which were once of Divine Institution, and began with the first Age of the world, and in respect of the Decree of God; also in respect of the Efficacy of his Death. Indeed, The Son of God *actually* began the work of a Redeemer when he became *Incarnate*, and first entred upon his state of Humiliation. But *before that* God took the Word of his Son concerning this matter: so that his Mediation was *effectual* before his *Incarnation*. And thence the sins of the Elect who dyed before Christ came into the world were pardoned, as well as those who have been born since that. *Heb.* 9. 15. *He is the Mediator of the New-Testament, that by meanes of death, for the Redemption of the Transgressions that were under the* first Testament, *they which were called might receive the promise of eternal Inheritance.* It is therefore also said concerning Old-Testament Believers, that *they without us should not be made perfect.* *Heb.* 11. 11. 40. The meaning of which may

may be, that they were not brought to heaven and happiness in *one* way, and *we* in *another*; but both *we* and *they* are made perfect by the Death and Mediation of *Christ*. So that the first Believers that ever were in the world, had their sins pardoned and their souls saved by virtue of the Merit and Mediation of Jesus Christ. And He will continue to mediate to the end of the world. *He is a priest for ever, after the Order of* Melchizedeck, *Psal.* 110. 1. Whatever Christ does as *Mediator*, is done either in a state of *Humiliation* or *Exaltation*: the first of these is *finished*. The Work designed for his state of Humiliation is blessedly accomplished. The other part is his *Mediation*, He is now, being exalted to the right hand of Majesty on high, in the actual performance *of* and will be so as long as this world shall endure. *Heb.* 7. 28. *Wherefore he is able to save to the uttermost them that come unto God by him, since he ever liveth to make intercession for you.* Christ now that he is in heaven, does present before God the virtue and value of his bloud: So is he a Mediator before the Throne of *Grace*. Hence his bloud is said to *speak*. *We are come to the bloud of sprinkling which* speakes *better things than that of Abel.* There is

now

low before the Throne a *Lamb as it had been slain.* Rev. 9, 6, And when God looketh upon him, it speaketh for Mercy, Pardon, Life, Salvation to be bestowed upon all them, for whom the Lamb has been slain; and *this Jesus* declares it to be his mind & Will, that for His Sake they should be pardoned and saved.

So then by being reconciled to God by the *death* of his Son, we are *saved* by his *life.*

USE. 1. By way of *Instruction* or *Information.*

Instruct. I. *Hence we must conclude, that* Jesus Christ *is most worthy of Honour.* Its a blessed and most honourable thing to be an Instrument of making peace between Brethren, between *man* and *man* who are at variance; How much more is it honourable to be the great Instrument of Setling an everlasting peace between *God* & man! The Office of a *Mediator* is in it self honourable. So does the Scripture speak of it as a great matter. *Isai.* 49. 6. *Is it a light thing that thou shouldst be my Servant, to raise up the tribes of* Jacob, *and to restore the preserved of* Israel? *I will also give thee for a light to the Gentiles, that thou mayst be my Salvation to the ends of the earth.*

To

To be an Instrument of saving one soul, is a great honour: But what then is it to be the great Cause of the salvation of *millions* of souls! even of *all the Elect*, as Jesus Christ is, without whom never any of them had been saved. Christ as Mediator, hath honourable Titles given to him in the Scriptures. Those Names of *Prophet*, *Priest*, and *King*, are all of them honourable Names. He is also, as Mediator styled the *everlasting Father* Isai. 9. 6. The *Greek* Interpreters render those words, the *Father of the world to come*. Christ as Mediator is the Father of the *new world*: *Adam* is the Father of the *old*, *ruined* world. But *Christ* the *second Adam* is the Father of the *restored*, *Redeemed world*. His People especially have cause to honour him. They can never honour him enough who has ventured Himself; yea, and has cast his own Body and soul into the flames of divine wrath, that so he might appease that Wrath and quench those Flames on their behalf. Christ as Mediator, is indeed inferior to the Father, but He is *superior* to every Creature in earth or in heaven. Therefore they all worship the Lamb that was slain, because *He is worthy*. And the Day is coming when *every knee shall bow* to the Authority of *Christ*, and that

considered

of,

consider'd as *JESUS* the MEDIATOR. It has been disputed among Divines, whether Christ as Mediatour be an Object of divine Worship; I see not how this Argument for the *Affirmative* can well be answered. The Object of Faith is an Object of Religious Worship, for Faith *is internal* Worship: nor may we believe or place the Confidence of our Souls in any other object besides what we may *pray* unto: But *Christ* as Mediator is the proper and immediate Object of Faith: It is noot enough for men to believe in *God*, except they believe in *Christ*, and so in God through the Mediator. Joh. 14. 1.

Instruct. II. *Great is their Sin who make unto themselves* other Mediators *besides Christ.* They robb Christ of his chief Glory. Herein was the great and grosest Superstition of the *Gentiles* of Old, that they phansyed and worshiped *many* mediators, *Demons* or *middle-gods*. They look'd upon the souls of their *Heroes* or deceased Worthyes, to be *Demons*, or Agents between the Soveraign Deity and them. And this is the great Idolatry of the *apostate Christians*, h. e. the *Papists*: Their Idolatry does consist chiefly in their *Doctrine of Demons* 1. Tim.

1. *Tim.* 4. 1. Indeed, they do in wo[rds] acknowledge that there is no Mediator [of] *Redemption* or *Satisfaction* but *Christ*, and y[et] they think to *satisfy* for their own sins *the[m]selves*, by their *doing Penance:* and they pr[ay] for Salvation on account of such a Saint, [or] such a Martyr. And they Teach that the[re] is more Mediators of *Intercession* than *one*. Bu[t] that is contrary to clear Scripture. Hence the Apostle having bin speaking about Inter[-]cession, saith, there is *one* Mediator. *Cap.* 2. 1, 5. None but *Christ* sits in the Throne [of] God. Tho' Believers shall sit in *Christ*'s Throne at the *Last Day*, yet none but *Christ* shall [sit] In *God*'s Throne. *Rev.* 3. 21. Hence non[e] else is to be the Agent between God and [all] the *Elect*. It's an encroaching on Christ's *Pre[-]rogative-Royal*, and therefore derogatory to exalt any other to that Dignity. It belongs to *Christ* as exalted to the right Hand (or Throne) of the Father, there to present our Devotions to the *Father of Glory*. Rom. 8. 34. As none but the *High Priest* might enter into the *Holy Place*; so it belongs to Christ *alone* to be a Mediator in *Heaven*. He *appears for us*, as our Agent. We have no other Agent in Heaven but *Christ*: None else to appear for us there. *Heb.* 9. 24. Rev. 8. 3. There[fore]

herefore for men to offer up prayers to any ut Christ, and to God in Him, is heinous dolatry. Its true, that we may desire good men on earth to pray for us, but it does not herefore follow that we may pray *to* them, s Prayer is taken for Religious Worship. Nor does it follow, that because we may desire men on *earth* to pray for us, we may desire those in *Heaven* to do so; for they in *Heaven* cannot hear us: If we desire them to do *this* or *that*, they know not what we say. As for he *Papists*, there are Thousands, it may be Millions of them, praying at once to the *Virin Mary*; its impossible that she being a Creature only should hear *all* those prayers at nce. This is to turn Christ out of his Office, nd to place another in his Room.

USE. 2. Let it be for *Conviction and Awakening to all Christless ones.* They are *without* a Mediator. There is *none* to stand between *their* Souls and Infinite Justice, betwixt them and *everlasting Burnings.* Therefore Christless Sinners are in a miserable perishing estate.

For Awakening here,

1. Consider, That *No one can know that Christ has or will mediate for him, till he does truly believe.*

Tho it be true, that Christ does mediate for his Elect before their Conversion (as was said) and hence it is that they are not cut off whilest in a state of unbelief; yet they cannot know nor be assured of this as long as they remain without Christ. For the Elect of God are visibly in the same state with *Reprobates* until Christ be formed in them, *2. Cor.* 13. 5. Nor can they know their Election before their *effectual Vocation*. 2. Pet. 1. 10. A poor Christless Creature, when he lyes down at night, he knowes not but that he may be in *Hell* before morning; when Morning comes he knowes not but that he may be in *Hell* before Night: how sad is that! For a man to have the life of his Body hang in doubt is very uncomfortable, but the man is a Thousand times more miserable, the life of whose immortal *SOUL* is uncertain.

Consid. 2. *Every Christless Sinner is under a Sentence of Death and wrath.* Hee is a poor condemned creature. *Joh.* 3. 18. *He that believeth not, is condemned already.* So that if *death* come upon him whilest in his Christless estate, he is as sure to be damn'd as if he were already in Hell. O Christless Sinner, look about thee and

and see where thou art! Thy soul is hanging over the mouth of hell by the rotten thread of a frail life: if *that* break, the devouring Gulf will swallow thee up for ever. The Sentence is already pass'd upon thee by that God who is the Judge of all; and *that* which thou art sentenc'd unto, is, to lye and dye under infinite wrath throughout the dayes of *Eternity*. Joh. 3. 36. *He that believeth not, the wrath of God abideth on him.* And canst thou bear that wrath? Who can stand before his indignation? They that have felt only a few scalding drops of that wrath falling upon their souls have thought it intolerable. *A wounded Spirit who can bear?* If drops be so terrible, what will it be when a *Sea* of wrath shall overwhelm the soul! If a few sparks of this wrath are so fearful, *can thine heart endure* when thou shalt be thrown in the *Ocean* of Fire never to be quenched? Yet this is that which every Christless Sinner is doom'd unto.

Consid. 3: *There is no escaping this wrath without an Interest in* CHRIST. None but JESUS can deliver from the wrath to come. 1. *Thes.* 1. 16. All the *World* cannot save thee without Christ. They that were

ſtung with the fiery deadly Serpents in the Wilderneſs, except they looked unto the *brazen* Serpent dyed of their wounds: The deadly Stings of Sin are in thy ſoul, If JESUS the Mediator does not heal thee, there is no Remedy, but thou muſt dye. In vain will it be to hope for Salvation in any other way. Men that are dying, are ready to catch at any thing to ſave their lives; So 'tis with poor, periſhing, damning *Souls*, they are ready to lay hold on their Duties, good Meanings, *any thing* to ſave them. But *in vain is Salvation hoped for from the hills and the multitude of mountaines.* Nothing without Jeſus *the* Mediator ever *did* or *can* ſave a ſoul from Death and Wrath.

Conſid. 4. *They that have heard of a Mediator, and yet live and dye in a Chriſtleſs Eſtate, will, of all creatures in the world, be moſt miſerable for ever.* They are moſt inexcuſeable. They *have no cloak for their Sin.* Their ſouls are naked to the Laſhes of Divine Vengeance. *Job.* 15. 22. There have been Thouſands of Millions that have gone down into eternal Darkneſs, who never heard of JESUS *the Mediator*, but their Condemnation will not be ſo dreadful at the *Laſt Day*, as of them that

that lived under the *Gospel*; and had the Offer of *Christ* and Life set before them, but they *chose death rather than life*, Sin rather than Christ. It will be more tolerable for the vilest wretch in *Sodom* at the day of Judgement than for such Christ-Despisers, *Mat.* 10. 15. O to despise a *Mediator* is such a sin as there is none like unto it. *He that despised* Moses *Law died without mercy, of how much sorer punishment suppose you shall he be thought worthy, who has trodden under foot the Son of God? If they escaped not who refused him that spake on earth, much more shall not wee escape if we turn away from him, that speaketh from heaven.*

Do'nt think now to ward of the blow, and to stave of Convictions by saying, *We are* all Christians, we have *all* an Interest in Christ. O that it were so! O that there were not *one* Christless sinner in the Congregation! But for the Lord's sake deceive not your own souls. What Communion has Christ with *Belial?* If *men say they have Fellowship with him, and yet walk in darkness, the Truth is not in them.* They that are Christ's have *crucified the flesh with the affections and lusts*, Yea, *If any man be in* Christ, *he is a new creature.* Let every soul then that is not become a new creature, receive Conviction and be awakened with the sense of

their miſery. Awake thou that ſleepeſt, and riſe from the Dead, and *Chriſt ſhall give thee Light.*

USE. 3. *Here is matter of glorious Conſolation, and Encouragement unto thoſe that come to Jeſus Chriſt.* There is admirable Sweetneſs and Conſolation in theſe two or three words, JESUS *THE* MEDIATOR. The Summe and Sweetneſs of the Goſpel is contained in this, that, *Jeſus is the Mediator.* I ſhall mention here ſome (and but a few of many) comfortable Conſiderations, which flow and follow from the Doctrine of Chriſt's *Mediation.*

Conſid. 1. *It is hence evident that the work of* Redemption *and* Salvation *is put into a ſure and* able *Hand.* Into an hand that is able to go thorough with it. He *is mighty to ſave:* He *is able to ſave to the uttermoſt.* Thou a ſinner haſt deſtroyed thy ſelf to the uttermoſt, thou haſt ſtabbed thy ſoul to death, a Thouſand times over. How long has thy ſoul lain dead in *Hell!* Well but Chriſt can *ſave* thee *over and over again,* notwithſtanding all thoſe Deaths which thy Sins have brought upon thee. Indeed, If the work of Salvation were in any *other* hand it would miſcarry; No meer

man

man or *Angel* could go through with it: But ſince it is in the hand of *Jeſus Chriſt* the Son of GOD, there's no fear of miſcarriage. If it were truſted in any other hand, woe would be to thee and to me, and to all the world for ever. But it is not poſſible it ſhould miſcarry in *Chriſt*'s hand. *Act.* 2. 24. Now this is a great Comfort. Suppoſe a man to be miſerably in *Debt*; If a Surety interpoſe that is able to pay the Debt, that's a Comfort to him: even ſo is the Caſe here.

Conſid. 2. *Jeſus Chriſt is a* Willing *Mediator.* Poor ſouls are apt to be diſcouraged, not ſo much in reſpect of the power of Chriſt, which they doubt not of, as from his *Will* to ſave them. They are ready to ſay as the *Leper* did, *Mat.* 8. 3. *Lord, if thou* wilt *thou canſt make me clean.* But know, Chriſt is *willing* to reconcile thee to God, if thou art willing to *be* reconcil'd to him. Chriſt by his Meſſengers, *beſeecheth* Sinners to be reconciled unto God. He began the work of Mediation at firſt moſt Willingly: He hath gone through the greateſt and heavieſt part of his Work with much Willingneſs. He laid down his life of *Himſelf*, there was none took it from him againſt his will. That work of

Suffering for Sin, and Satisfying divine Justice is done: and therefore we may besure, he is willing to attend what remaines respecting the work of *Intercession.* If thou art a *comer* to him, He is willing to intercede for thee. He is ready to put in a good word for thee in heaven before the Father of Glory. He *liveth* for that end. *Heb.* 7. 25.

Consid. 3. *Now there is a* Mediator *for poor Sinners whose Mediation is* Meritorious. It is so because, *Jesus* is the Mediator. There's Merit in the Bloud of Christ, for he is the Son of GOD. Had we none but saints or Angels to Mediate for us, we were in a sad case, because *they* can't *merit.* But *Christ* has merited all saving good for all his. He is a Redeemer by *Price.* As for the Elect, He has bought every one of them, body and soul, 1. *Cor.* 6. 20. Yea, And he hath bought *Heaven* for them too, which is therefore called the *purchased* Possession, *Eph.* 1. 14. And Christ is now *Interceding* in Heaven through the Merit of his blood. Hence his Blood is said to *speak*; so sayes the Apostle here, It speaketh *better things than the bloud of Abel.* It hath a loud Cry with it; a louder than that of *Abel's* bloud; and yet *that* cryed so as that it

was

was heard from earth to heaven. *Abel*'s blood cryed for *Vengeance*, Christ's Bloud cryes for *Pardon*. The blood of Christ cryes louder than the Law, or than *Sin* the *strength of the Law*; which if it were not for *Sin* would be able to hurt no man. The Law cryeth and sayes, This is a poor guilty sinner, let him be *condemned* for ever. But if he be a *believing* sinner, the bloud of Christ cryes *louder* and sayes, All his sins are satisfyed for, and therefore let him be *pardoned*, and his soul live for ever.

Consid. 4. That *Both the* Person *and the* Prayers *of the Comer to* Christ, *shall find Acceptance through him who is the* MEDIATOR. His person is accepted in the Beloved. Christ hath brought him to be one of heavens *Favourites*. By Him we have *Access unto the Father*. Jesus the *Son of GOD* does as it were take the believing soul by the hand, and leadeth him into the *Presence*-Chamber, He opens the door for him, and presents him before the *Father of Glory*; and sayes, Behold O Father, Here is a soul that I dyed for, this soul is washed in my blood, and therefore do thou look upon him with a favourable eye for my sake.

And

And the *Prayers* of one that cometh to Christ, and unto God by Him, will find Acceptance in Heaven. GOD sayes to such a soul as that great King said to *Esther*, *What is thy Petition, and it shall be granted to thee, what is thy Request, and it shall be performed.* Chapt. 7. 2. Indeed, If a man come to God without *Christ*, let him not think that he shall receive any thing. Under the *Law*, if a Sacrifice was Offered, and not first brought to the *Priest*, it would not find Acceptance; so if men offer up Prayers or praises, and not by *Christ*, they will never be accepted by God. But come in CHRIST's Name, and then ask as great things as you will or can (according to the will of God) and you need not doubt acceptance with him. The Children of God are many times much discouraged, because of the Weakness of their prayers: But as long as we have such an one as JESUS to be our MEDIATOR, we may humbly hope for Acceptance in Heaven. Our Prayers are poor vile Things as proceeding from *us*, but the *Intercession of Christ* is perfect and glorious.

Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and find grace

to

to help in a time of need.

USE. 4, *Let us* Bless *God for Christ.* Bless God for the MEDIATOR. This is the Most gladsome Tydings that ever was heard of in the world. How did the *Angels rejoice* and glorify God when Christ was born! One of them said to the *Shepherds*, Behold I bring you good Tydings of great joy, unto you this day is born a *Saviour* which is Christ the Lord: and suddenly there was with the Angel a multitude of the heavenly Host, *praising GOD, and* saying, *GLORY be to GOD in the highest, and on Earth Peace; Good-will towards men.* Luc. 2. 13. 14. Shall *they* bless God because there is a Saviour come into the world; and shall not *men* do so much more, as being more concern'd in this good news than the Angels are? This world is full of Troubles: sad News cometh from day to day. But here's Good News from the Heaven of Heavens, that there is a *JESUS*, that there is a MEDIATOR. Had it not been for this Mediator, every soul of us must have perished. There's no ascending into Heaven but by *Jacob's Ladder*, whose Bottom was on earth, and the Top

of

of it in heaven, *Gen* 24 14. This is true concerning the Mediation of Christ. Had not the Son of GOD taken upon Him the Office of a Mediator, it would have puzled men and Angels to have answered *Eli*'s Question 1. *Sam.* 2. 25.) If a man sin against the *Lord, who shall entreat for him?* When Man had forsaken *God*, Heaven and Earth forsook *him*, and left him to shift for himself: Now that the *LORD* should look after lost man, when Sin and Guilt, and Wrath and Hell, and Devils, and all the powers of Darkness had fallen upon him, is wonderful to consider. O bless His Name; The *Mediator* has stept in between our souls and everlasting Burnings. So that now we who have been *great* sinners may draw nigh to GOD with an humble Boldness; and commune with Him who is upon the Mercy-seat. If thou art a true believer, thou mayst think of the Day of Judgement with unspeakable Joy. 1. *Joh.* 4. 17. Why? He that shall be thy Judge is thy *Saviour* thy *Redeemer*, thy MEDIATOR. Though we have to do with *GOD the Judge of all*, we need not fear, since we are come to *JESUS the Mediator of the New Covenant.* What shall I say more? By meanes of Christ the MEDI-

ATOR,

MEDIATOR, Believers are made happier than *Adam* was. One of the Ancients said truly, that *Job on the dunghil was happier than* Adam in Paradise. *Adam* lost *his* happiness, but this the *Believer* can *never* do. That Heaven which Christ has prepared for Believers is a far better place than the *earthly* Paradise was. *Adam* in his first estate was made lower than the Angels: he stood in need of meat and drink and sleep: and so should all his Children have done, in case hee (and they all in him) had never sinned. But as for *Believers*, er'e Christ hath done with them, Hee'll make 'em equal with *Angels*. At the Resurrection their Bodyes shall be spiritualiz'd, and immortalized, that they cannot dy any more. And their souls shall be filled with Divine Knowledge and Grace, beyond what the soul of *Adam* was in his first estate. And their glory shall never fade away. An all this becaufe of JESUS *THE* MEDIATOR *of the New-Covenant*. O then Bless God for *Jesus Christ*; which to do will be the work of Heaven throughout the Days of Eternity.

God the Father has received full Satisfaction in the Obedience of His Son Jesus Christ.

MATTH. III. 17.

This is my beloved Son, in whom I am well pleased.

IN this Chapter, there are *two* Things contained.

1. A *Sermon* preached by *John Baptist*, whereby he doth prepare his Auditors for Christ.

2. The *History* of *Christ's Baptism:* and under that the Evangelist has recorded *three* miraculous Providences, which did at that time come to pass.

1. The

1. The Opening of the Heavens, *ver.* 15. No doubt but the Heavens were really opened, by the infinite power of the Almighty: whereby may be signifyed, that *Heaven* which was shutt against all the Children of fallen man, is opened to them now, *in* and *by* Jesus Christ.

2. Another miraculous Thing which did attend the Baptism of Christ was, that the Holy Ghost did visibly descend upon them like a Dove. (*ibid.*) And this might be, that so the Propheſy of *Isaiah* might be fulfilled *literally* as well as spiritually, *Cap.* 61. 1. *The Spirit of the Lord is come upon me.* Also thereby to Intimate, how Christ was filled with the Spirit of Innocency and Meekness.

3. There was a miraculous *Voice* which came from God out of Heaven; and that is expressed in this verse, wherein we have a most glorious, Divine Testimony concerning Christ: GOD from Heaven does here testify *two* things of Him:

1. That He is *His Son*, yea, His *Beloved* Son. *He* is so His *Son*, as none else is; so *Beloved*, as none else is. Angels are the Sons of God, but they only in respect of *Creation*. *Believers* are the Sons of God, but in respect of Adoption: Whereas *Christ* is

not

the son of God on those accounts, but in respect of nature. And therefore Jesus Christ more dear to God than all Saints and Angels.

2. God does here testifie concerning his Son Jesus Christ, that he is *well pleased* In *Him:* Now this pleasure of the Father in Christ, doth intimate not only, that GOD taketh infinite *Delight* in Christ, (though that be part of what is intended, these words alluding to *Isa.* 42. 1. and 62. 4.) but also that the Father hath received *Satisfaction* in *and* by *Jesus Christ.* Hence, It is not said *I am well pleased* with *him*, but in *him*: That is to say God is pacifyed *in* and *by* Jesus Christ. When he beholds *Christ*, he layes aside all his Indignation, and looks upon his people with a most favourable Aspect. These words do shew, that the revenging Wrath of God is for ever appeased, and his Justice fully satisfyed, by the interposition and Mediation of Jesus Christ.

DOCT. That *God the Father hath received full Satisfaction in the Obedience of his Son Jesus Christ.*

In order to the Clearing of this Doctrine,

Three Things may be attended.

1. To shew that there is a *Necessity* of this thing, that God should be satisfyed for the Wrong done to him by the sins of his people. 2. That Jesus Christ has satisfyed the Father. 3. The Reasons of this *Doctrine*; whence it is, that the Obedience of Jesus Christ is Satisfactory.

1. There was a *Necessity* of this Satisfaction. * We shall mention 2 Heads of Arguments which do evince the Truth of this.

1. It is evident in that God hath *decreed* & *declared* that *Sin* shall be *punished*. There is an Eternal Decree concerning this Thing. Now upon a supposition of the Decree of God, that Sin shall be *punished*, it necessarily followes that the Event will be accordingly. For the Decrees of God are *unchangeable*: Hence are they *fitly* compared

* *Super hac quæstione, legantur* Grotius *de Satisfact: Christi.* Vossius *in Respons: ad Ravenspergerum* Voetius *in disputat. de jure et justitia Dei.* Owen, *diatrib.* & *Expos. in Heb.* 3. *exercit.* 5. & 6. & *Expos. in Heb.* 2. 10. *mr.* Burgess *of Justification*, *Sermon on Heb* 4. 13. *pag.* 99. 100. & *on Rom.* 3. 26. *Serm.* 11.

to *mountains of braſs.* Zech. 6. 1. Alſo this Decree is *publiſhed,* viz. In the written Law, *Gal.* 3. 10. Yea, When God made man at at firſt, He did peremptorily declare that *Sin* ſhould be puniſhed with *Death.* Gen. 2. 17. Wherefore the Apoſtle ſaith, that *It is appointed unto men once to* dye, *Heb.* 9. 27. There is a *Statute law* which muſt take place, *ſc.* that in Gen. 2. 17. So that it cannot ſtand with the Wiſedom nor with the Veracity of God to pardon ſin without Satisfaction; He having decreed and declared otherwiſe.

A *Second* Demonſtration is, *that God's puniſhing Sin does proceed not only from his* Will, *but from his* Nature. Hence there was a neceſſity of Satisfaction, If God puniſh ſin only *voluntarily,* there would not be ſuch a neceſſity of Satisfaction as indeed there is. Wherefore it is from the Nature & eſſential Juſtice of God, that Sin is puniſhed, as appears

1. *In that when the Scripture ſpeaketh of God's Puniſhing Sin, it is aſcribed not only to his* Will, *but to his* juſt Nature. *Pſal.* 11. 6. 7. The *Pſalmiſt* giveth it as the Reaſon why God does puniſh the Wicked, even becauſe he is *righteous.* The Nature of God is ſuch, as that he cannot but love Righteouſneſs, and ſo hate & puniſh Wickedneſs. *Rev.* 16. 5. 2. *Theſ.* 1. 6.

2. It is Evident in that *God is the* SUPREAM *Governour and Judge of All.* Gen. 18. 25. Rom. 3. 5, 6. God hath not only an abſolute Soveraignty over his creatures, in reſpect whereof He may puniſh or ſpare, kill or keep alive; but He is moreover a *Judge*, in reſpect whereof it is neceſſary he ſhould puniſh the guilty. It is neceſſary to a Judge to puniſh where the Law requires him ſo to do. Now what *Law* is to *another* Judge who is to proceed by it, that is the infinite *Rectitude* of God's own *Nature* to *Him.* Tho' the Lord's Dominion be abſolute, yet he does not *rule* (as it were) arbitrarily, without Reſpect to any *Rule* or *Law.* But that God ſhould have any *external* Law preſcribed to him in the Government of the world is infinitely impoſſible; therefore His *Law* is the *Righteouſneſs* of his *own Nature.* Hence it is neceſſary, that in dealing with his *Creatures*, He ſhould act according to that, and therefore manifeſt indignation againſt Sin. GOD in puniſhing Sin, is Conſidered not only as an offended *perſon*, but as an offended *Judge*, which cannot but do that which is right, and ought to be done.

3. *The Infinite* Holineſs *of the bleſſed* GOD

doth

does puniſh ſin not only from his Will *but His* Nature. 1. *Sam.* 2. 2. Rev. 15. 4. Hence God is ſaid to *hate* Sin. *Pſal.* 5. 4. Yea, and this *Diſplicency* againſt ſin is *natural* unto the Bleſſed God. He cannot but *hate* ſin. It is inconſiſtent with the holy Nature of God, to love any ſin, or not to *hate* every ſin. *Hab.* 1. 13. It is not ſaid that God *will* not, but that *He* can*not look upon iniquity.* He cannot approve of it; which evinceth that ſin is contrary to the Nature of God, and that the purity of His Nature does require that Sin ſhould be duly puniſhed. And on the account of the infinite *Holineſs* of God it is that He is compared to a *conſuming fire* &c. *Iſai.* 33. 15. becauſe it is *natural* to God (acting nevertheleſs as a free and intellectual Agent) to hate and puniſh ſin.

4. *The common* Suffrage *of Man-kind doth give in Evidence to this Truth, That ſuch is the Nature of God, that* ſin *muſt of neceſſity be ſatisfied for.* There is ſuch an innate principle as this engraven upon the very Conſcience of men, that God will puniſh ſin. Hence the Apoſtle ſpeaking concerning the Generality of the *Gentiles* ſaith as in *Rom.* 1. 32. *Who knowing the judgement of God, that they which commit*

Such things are worthy of death. They *knew* that God judged this meet to be done, even that *Sin* ſhould be puniſhed with death. Hence even thoſe *Barbarians* could ſay, (as in *Act.* 28. 4.) *Vengeance will not ſuffer him to live.* They look't upon *Vengeance* [*Dike*] as a Deity that would ſurely find out ſinners that deſerved Death, but eſcaped it from the hands of men. Such a notion was implanted in their minds, that, there is a GOD who will take Vengeance for Sin. From this it came to paſs that the Gentiles had ſo many Sacrifices, thinking that this would pacify a provoked God. And from this principle it is, that the Conſciencies of ſinners do ſecretly ſting them & condemn them, when they do evil in the ſight of God, *Rom.* 2. 15. Now Conſcience is a man's Judging of himſelf, as God will judge him forever. Yea, and from this principle it is, that when men do apprehend themſelves any wayes injured, they appeal to *God* to right them. Surely there would not be ſuch a preſumption in the minds of *all* men that God will puniſh ſin, if his puniſhing thereof did proceed meerly from an Act of his Will, and not from an eſſential property of His Nature. For the Acts of God's *Will* which are meerly ſuch) are not known but by *Revelation*; whenas this, That God will puniſh ſin, is known by the Light of *Nature* without

without any ſpecial Revelation, which ſhows that it proceeds *not* meerly from the *Will*, but from the righteous *Nature* of God.

5. *If God's Puniſhing Sin be meerly from his* Will, *then it would follow, that he is as free to* reward *ſin as to* puniſh *it.* That Sin or *no* Sin is all one to him: for all the meerly-free Acts of God's Will *might* have been *otherwiſe.* And then whereas he doth will men to *love* & *ſerve* him, He *might* have will'd them to *hate* & *oppoſe* him, and that no puniſhment ſhould have been due to them on the account of any Diſobedience: but this cannot ſtand with the nature of God.

6. *God would not have cauſed* Chriſt *to have ſuffered ſuch bitter things, if there had not been a* neceſſity *of Satisfaction.* Would God have cauſed his only begotten *Son* to come into the world & to dye ſuch an accurſed death to ſave ſinners, if there had bin a poſſibility of pardon and Salvation without Satisfaction. *Rom.* 8. 32. Theſe things then make it appear that God does *naturally* & *neceſſarily* puniſh ſin. Only we muſt know, that when God is ſaid *naturally* to *puniſh* ſin, *natural* is not to be taken in *every* reſpect in that ſenſe as when it is ſaid, that it's *natural* for the *Fire to burn*, or the like: as if God ſhould *neceſſarily* puniſh ſin as ſoon as it's *committed* or to the utmoſt of His Power &c. but

natural is taken in that ſenſe as when we ſay it is natural to a man to *ſpeak*, or *laugh*, or *weep*; but the *exerciſe* of theſe properties which are natural is ſubject to *Wiſdom* and *Liberty*. Alſo, One may be ſaid to act *freely*, that yet upon ſuppoſition of this or that doth act *neceſſarily*. God alwaies acts freely in whatever he doth. It is free to Him to ſpeak to his Creatures or *not* to ſpeak to them, but upon Suppoſition that he will do ſo, it is neceſſary that he ſhould ſpeak *Truth*, nor *can* he ſpeak otherwiſe. 2. *Tim.* 2. 13. Tit. 1. 2. *Heb.* 6. 18.

We come now to the *ſecond* Thing propounded in order to the Doctrine before us, That is to ſhew,

That *Chriſt hath ſatisfyed the Father for the Wrong that hath been done by the* Sins *of his People.* This is a great Myſtery of the Goſpel. all the Knowledge we have about it is ſupernatural. The Light of *Nature* diſcovers nothing about *this*, tho the Light of nature diſcovers, that Satisfaction is *neceſſary*, yet not *how* or which way this ſhould be *effected*: thence the *Gentiles* knew the former, but were Ignorant of this *latter*, albeit ſome of them thought it muſt be *Cruore humano*, by the

the death of a *man*. *Only* the Scriptures do most clearly & abundantly reveal this Truth: we shall therefore keep close to the Scripture in producing Arugments for the Confirmation of the Doctrine before us.

Arg. I. *All those Scriptures which speak of God being pacified by Christ, prove that he hath satisfyed the Father.* For that is intended by the Satisfaction of Christ, *viz.* That He hath done that whereby God is *pacified* towards His people; all their sins and Injuries offered to him thereby, notwithstanding. But this the Scripture speaketh abundantly of. Hence God is said to be *pleased* in *and* by *Him*, as as we have heard the Text before us expressing. Hence we read of *Reconciliation* by *Christ*, 2. Cor. 5. 19. Rom. 5. 10. And of *Peace* with God through *Christ*. Cap. 5. 1. Col. 1. 20. And of *Attonement* by Christ. *Rom.* 5. 11. And of Christ's being a *Propitiation*, Cap. 3. 25. 1. Joh. 2. 2. Because *in* and by Jesus Christ, God does become *propitious*, i. e. Favourable towards sinners. God had a controversie with all the world for Sin; but as for the *Elect* of God, *Christ* hath come and taken up that Controversy, and appeased the Wrath, and obtained the Favour of God, there-

therefore we are ſaid to be reconciled and at peace with God by Jeſus Chriſt.

Arg. II. *All thoſe Scriptures which ſpeake of Jeſus Chriſt's being offered on the account of the ſins of his people, evince the Truth of this Doctrine of Chriſt's* SATISFACTION. For that was the end of Chriſts being made an Offering for Sin, that Satisfaction to divine Juſtice might thereby be accompliſhed. In the Scriptures Chriſt is ſaid to be an *Oblation*, Heb. 10. 10 & 9. 28. And *Sacrifice*, ver. 26. 1. Cor. 5. 7. On the ſame account Chriſt is called a *Lamb*, Joh. 1. 29. And an *Altar*, Heb. 13. 10. And this was the great intendment of all Sacrifices under the Law, even to hold forth the Satisfaction of Chriſt. When they were ofiered God was pacifyed towards his Sinning people: ſee 1. *Sam.* 26. 19. *If the Lord have ſtirred thee up againſt me, let him accept an offering.* q. d. Let Him be *appeaſed* or *ſatisfyed* therewith: ſee alſo 2. Sam. 24. 25. *Gen.* 8. 20. 26. *The Lord ſmelled a ſweet ſavour.* The Expreſſion intimates that God was well pleaſed with that Offering. Now thoſe Sacrifices could not of themſelves ſatisfy or appeaſe the the wrath of God, it was not poſſible that they ſhould, *Heb.* 10. 4. only asthey were Types of Chriſt

Christ, and did put the Lord in mind of the Sacrifices of the *New* Testament in due time to be offered. God was pacified towards Believers under the Old Testament on the account of this Sacrifice which was to take place when the *Fulness of time* should come, *Heb.* 9. 15.

Arg. III. *All those Scriptures which speak of Christ's being a* Redeemer, *do evince the Doctrine of His Satisfaction to Divine Justice.* Tit. 2. 14. For Christ is a Redeemer, not only by *Power* but by *Price.* Hence his people are said to be *bought* by him, yea, *bought with a* Price. 1. *Cor.* 6. 20. & 7. 23. Nothing can be spoken more clear and expres's to prove that Christ is a Redeemer, not by *Power* only, but by *Price* also. Hence the Elect of God are said to be *ransomed*, Matth. 20. 28. 1. *Tim.* 2. 6. The *Greek* word [*antilutron*] there used, signifieth the laying down of a just valuable price, even as much as the Thing is worth. JESUS CHRIST the Son of GOD hath given as much as all the Lives and the Souls of His People are worth, that so Hee might Redeem them from that misery which they were justly condemn'd unto.

Arg. IV.

Arg. IV. *All those Scriptures which speak of Sins being done away by the blood of Christ, prove that his Death was Satisfactory.* Hence the Sins of his people are said to be *purged* away thereby. *Heb.* 1. 3. And *washed* away, *Rev.* 1. 5. And their souls *sprinkled* therewith to the cleansing of them from the Guilt and Filth of sin, *Heb.* 10. 22. That which doth avail to the removing of the Guilt of sin, and so of the punishment due thereunto, is *satisfactory* to Divine Justice, but this we see is true of the Death of Christ.

Arg. 5. *All those Scriptures which speak of* Christ's standing in our stead *prove the Doctrine of His* Satisfaction *to Divine Justice.* He stands in *our stead.* He is called a *Surety*, Heb. 7. 22. And is said to *dye* for us. 2. Cor. 5. 14, 15. h. e. not only for our benefit but in our *room. For* us, i. e. *instead* of us. 2. Sam. 18. 33. Rom. 5. 6, 7. Hence Christ is said to dye not only for *us*, but for our *sins*, 1. Cor. 15. 3. A Substitution of one in the *room* of another is noted by that Expression. The Apostles and Martyrs all dyed for our good, but not for our *Sins*; as it is said of *Christ.* Therefore that Expression of Christ's dying

dying *for* us, implyeth more than his dying for our *benefit only.* An he is said to be a *Curse* for us, (*Gal.* 3. 13.) the Curse which was due to *us* fell upon *Him.* And to *bear our* Sins, 1 *Pet.* 2. 24. Isai. 53. 11. The *Hebrew* word [*Sabal*] signifieth such a bearing as implyeth *Burden*, or *Punishment*, and is never used in any other sense. If we consult the Scriptures we shall find that the meaning of *Bearing sins*, is to undergoe the *punishment* due *for* sin. *Lam.* 5. 7. Numb. 14. 33. Ezek. 18. 26. Hence it is that we escape destruction, and this is all that is intended by the Doctrine of Christ's *Satisfaction*, Viz. that *He has undergone the punishment which was due to* us, *whence God is* satisfyed *so as to let us escape with our lives.* Thus is the word *Satisfaction* used in the Scripture. *Numb.* 35. 31, 32. And it is a *full* Satisfaction which Christ hath made. He hath cleared *all* Accounts between God and his *Elect.* Therefore he said the Spirit shall *convince the world of Righteousness: because I go to my Father and you see me no more.* Joh. 16. 10, We may be sure that Christ has done the work which God sent him into the world for, to the full Satisfaction of the Father: That he hath made Reconciliation for sin, and brought in everlasting

ing

everlasting Righteousness; otherwise when He came to heaven, His Father would not have entertained Him at His own *Right Hand* but have sent him into the world again.

We come in the *Third* place to enquire into the *Reasons* of this Doctrine: We shall mention but Two. The *First* shall be taken from the Dignity of Christ's Person; the *Second* from the perfection of His Obedience.

Reas. 1. *From the Dignity of Christ's* Person. He is the *SON of GOD*, as the Text expresseth; and thence a Person of Infinite Worth and Dignity, which doth add value to His Sufferings and Satisfaction. It is true that the *Humane* nature only suffered, (if we speak *strictly*) all Passion being incompatible to the *Divine* Nature, nevertheless by Reason of the *personal Union* between the two Natures of Christ, that which does properly belong to *one* nature is truly affirmed of the *Person*. It is therefore most true that the Second Person of the Trinity, even the *Son of GOD* Himself, became subject to the pœnalty of the Law, in order to the appeasing of the wrath and satisfying the Justice of the

the Father, who was the Perſon directly offend-by ſin. What Chriſt hath done in order to Salvation, He did as *Mediator*; and therefore not as *God only* nor as *man only* but as *God-man.* Now for *ſuch* a Perſon to become ſubject to the pœnalty of the Law, and to the Wrath of God, is (as I have elſe-where expreſſed) more than if all Men and Angels had lay'n under His Wrath, through out the dayes of Eternity: therefore well might the Lord ſay that He was *pleaſed in*, or *pacifyed by* his Son Jeſus Chriſt.

Reaſ. 2. *From the perfection of Chriſt's Obedience.* His *active* obedience was *perfect*, He did fulfill all that the Law *required* to be done, *Mat.* 3. 15. He never did tranſgreſs the Law in any one particular. Though he lived in this world for the ſpace of *Thirty years* and upwards, yet he never did commit the *leaſt* ſin, in *Thought*, *Word*, or *Deed.* Such an High-Prieſt became us, who is holy, harmleſs, ſeparate from ſinners. And as to that ſingular Law of a *Redeemer*, he did yield *perfect Obedience* thereunto. Hence was his *paſſive* Obedience. It was not the *moral* Law but that *ſpecial* Law of a *Redeemer* which required that Chriſt ſhould become ſubject unto Death. And thus was He Obedient to the very utmoſt extent

of

of this Law. *Phil.* 2. 7.

Some have Objected,

But, We are saved by Grace, How then is Satisfaction made for the wrong that we have done? Is the Debt paid and then *Forgiven?* This is *strange* kind of Grace: say the *Socinians.*

ANSW. Grace may *well stand* with the Satisfaction of Christ, the *Apostle* thought so when he said that, we are justifyed freely by Grace, and yet that it is in a way of *Redemption,* (or that a *Price is paid* for it) through Jesus Christ, *Rom.* 3. 23, 24, 25. Not only Justice but *Grace* is set in the Throne in *this* way of Salvation by the Obedience and Satisfaction of Christ. *Chapt.* 5. *ult.* For it was Grace to *accept* of the Satisfaction of *another.* In that respect there was some Relaxation of the Rigour of the Law. It was from the Grace and Loving kindness of God that he found out this way of Salvation; Men and Angels could never have found such a way; if the Lord Himself had not done it. It was infinite *Grace* that sent Christ into the world; that so He might Satisfy and Merit on

the

the behalf of those for whom he dyed. We must not under pretence of exalting *free-Grace*, rob God of the Glory of his Justice and Righteousness. When men say that *God is merciful*, and therefore they may be saved though they should not repent and believe, they do under pretence of magnifying *Mercy* robb *God* of the glory of his Truth and Holiness. So it is when men deny the satisfaction of Christ, under pretence of being saved by Mercy.

USE. Let it be a Word of Exhortation.

Let us make sure of an interest in the Glorious Satisfaction which Christ hath made.

Therefore,

Consider 1. *That an Interest herein is absolutely necessary.* For *GOD* is Displeased and his Wrath incensed by the sins of men. That Wrath which burneth to the Bottom of Hell is kindled against thy soul, and nothing but the bloud of Christ can quench that infinite Flame. God has said *The soul that sinneth shall dye.* There never was one sin commited since the world began (nor ever shall be) which shall escape un-punished. But it hath been

puniſhed either in Him who is the Surety for Beleeving ſinners, or in the ſinner *himſelf* to Eternity. Satisfaction is neceſſary, nor is there any other way of Satisfaction to the Juſtice of God, but only *this*. All a mans *own* Righteouſneſs will avail nothing as to Satisfaction for Tranſgreſſions that are paſt. Prayers and Duties can do nothing as to this matter. Though the Prayers and Services of Believers *pleaſe* God, yet they do not *appeaſe* Him. *Mich.* 6. 6, Nor *Tears* neither, *Jer.* 2. 22, Though a poor creature ſhould waſh himſelf in tears, could he bathe his *ſoul* in tears, *all* would not avail to purge away ſo much as *one* ſin. *Chapt.* 12. 1. *The ſin of Judah is written with a pen of iron, and graven with the point of a Diamond.* Letters which are written in glaſs with the point of a Diamond, all the Waſhing in the world cannot get them out again; So are the ſins of men engraven upon their ſouls in black and bloudy Characters, nothing but the blood of Chriſt can waſh away the ſtain and guilt thereof. All men and Angels can never ſatisfy for one ſin.

Hence it comes to paſs that the miſery of the damned is *ETERNAL*, becauſe they are never able to make full ſatisfaction to the glo-

rious

glorious Justice of the Holy God, who hath been wronged and offended by the sins of men.

Consid. 2. *The blessed Condition they are in who have a real Interest in this Satisfaction.* God is pleased with them; for he is more *pleased* with the Righteousness of *Christ*, than ever He was *displeased* with the Disobedience of *men*. Christ hath *pleased* God more than all the sins of the Elect have provoked him, *Rom.* 5. 19. Joh. 10. 10. It is a full and perfect Satisfaction which Christ has made, so as that he hath left nothing for any one to come and do after him, *Heb.* 7. 25. The Bill is cancel'd even the *Hand-Writting* which was against us *Col.* 2. 14.

Rule. 1. *Look for Salvation no where-else but in Christ.* Isa. 55. 3. Don't think by future Dutyes to make God amends for former Iniquityes. The *Papists* teach men to look for Satisfaction through their *own* works; in Pœnances, prayers, Fastings, self-Macerations, Supererogations *&c.* But as the Apostle said to the *Galatians*, *If you be* circumcised, *Christ will profit you nothing*: So *I* say, If you think

to ſatisfy the Juſtice, or appeaſe the *Wrath* of God, by any Righteouſneſs of your *own*, the Satisfaction of *Chriſt* will profit you nothing.

2. Believe *on Jeſus Chriſt the Son of God*, and then you ſhall have an Intereſt in His Righteouſnes and Satisfaction. *Rom.* 3, 25. From the Moment that the ſoul doth truly cloſe with Chriſt by Faith unfeigned in *His* Name, Chriſt and all His redeeming Benefits becometh his for ever. He hath then an intereſt in the Obedience, Merit, and Satisfaction of the LORD JESUS. And that God who ſaid from heaven concern- Jeſus Chriſt, *He is my beloved Son in whom I am well pleaſed*, ſaith to every ſuch ſoul, *I am well pleaſed with* thee, *in and through* JESUS CHRIST.

to satisfy the Justice, or appease the Wrath of God, by any Righteousness of your own, the Satisfaction of Christ will profit you nothing.

2. Believe on Jesus Christ the Son of God, and then you shall have an Interest in His Righteousness and Satisfaction. Rom. 3, 25. From the Moment that the soul doth truly close with Christ by Faith unsigned in His Name, Christ and all His redeeming Benefits becometh his for ever. He hath then an interest in the Obedience, Merit, and Satisfaction of the LORD JESUS. And that God who said from heaven concerning Jesus Christ. He is my beloved Son in whom I am well pleased, faith to every such soul, I am well pleased with thee, in and through

JESUS CHRIST.

The Humane nature of Chriſt, is, of all created Objects the moſt excellent & glorious.

PSAL. *XLV.* 2.

Thou art Fairer than the Children of men.

CONcerning the Pen-men of this *Pſalm* there is nothing certain to be determined. Some conjecture that *Solomon* wrote it as an *Epitome* of his *Song of Songs:* This being altogether of the ſame nature with that. It is in the *Title* ſaid to be a *Song of Loves*, h. e. a *Love*-Song. The *Hebrewes* of old had their *Epithalamia*: 'Twas a Cuſtome with them, that when Perſons of Note were married, ſome compoſed Songs in

praise of the Bride groom and the Bride. The Title of this Psalm alludes to that Custome; so that what is here written is a *spiritual Love-song*, setting forth the praises of Christ and of his Church.

After the Title we have

1. The *Preface.* 2. The *Matter* of the Psalm.

1. The *Preface* in *ver.* 1. Wherein are *three* Particulars.

(1.) The *Quality* of the *Matter* here contained, 'tis called a *good* matter. The *Hebrew* phrase [*dabar Tob*] signifyeth a good word: Intimating that the Things contained therein are of singular Worth and Excellency.

(2.) The *Subject* of this good Matter: *Touching the King*: which Interpreters generally expound of King *Solomon*, but of him, only as a Type. The *Hebrew* Doctors themselves acknowledge that the *King Messiah* is here principally intended. And there are diverse passages in the Psalm which cannot be applyed to *Solomon*, nor to any other person besides Christ. And therefore the Apostle in the *first* Chapter to the Hebrews quoting some Expressions

expressions in this Psalm saith they are meant of Christ the Son of God.

(3.) He declareth what were the *Instruments communicating* this good Matter concerning the King Christ. *Viz.* his *Heart*, and his *Tongue*. *My* Heart *is enditing*. The original word [*Racash*] signifieth to *Boil up*; alluding (as it seems) to the [*Mincah*] or Meat-Offering under the Law, which was boiled or fryed with Oyl, and so offered to the Lord. Thus the Holy Spirit did as it were set the heart of the Psalmist on fire, and made it to *boil up* with holy and heart-ravishing meditations concerning the glory of *Christ*. And then his *Tongue* became as the *Pen of a ready writer*. h. e. like one that writeth *Short hand*; and so will take every word that the Enditer shall speak. His Tongue would express all that the Holy Spirit should endite in his *Heart*. Thus for the *Preface*.

2. As for the *Matter* of the Psalm, It does contain, A Description of Christ in His *Glory* and of the Church in her *Beauty*.

In the words before us (which begin the

Matter

Matter of the psalm) Christ is declared a superlatively excellent person, to be one of incomparable beauty and glory. *Thou art fairer.* The Hebrew word [*Jophjaphitha*] is of a double form, to note a (double that is a) *perfect* Beauty, or Beauty in the *highest* degree. And whereas the Beauty of Christ is compared *with* and preferred *to* that of any of the Children of *men*, that sheweth that the words are not to be interpreted of Christ in respect of his *Deity*, for *so* His Excellency admits of *no* Comparison, but *of* him as the Son of *man*. 'Tis meant of a *communicated* Beauty, even a glory which the *humane* nature of Christ is for ever blessed with, as the last words in the verse intimate.

The Doctrine at present to be insisted on is,

That *The humane Nature of Jesus Christ, is of all created Objects the most excellent and glorious.*

Here, Two Things may be enquired into. 1. How it does appear, That the humane Nature of Christ, is, of all created Objects the most excellent and glorious. 2. The Reason whence it is so.

Quest. 1.

QUEST. 1. How does it appear, That *The humane nature of Christ is of all created objects the most excellent and glorious?*

ANSW. *The Scriptures do abundantly bear Witness to the Truth of this Doctrine.* Hence Christ is said to be anointed above all others. In the seventh verse of this Psalm. tis said. *God thy God has anointed thee with the oyl of gladness above thy fellows.* The humane Nature of Christ, is a Creature, but it hath an Anointing which maketh it excel all its fellow-creatures. Hence the Man Christ Jesus is said to be *The Prince of the Kings of the earth,* Rev. 1. 5. i. e. More excellent than any of them: never any of them was to compare with *Him.* Therefore also, he is styled the *KING of Kings, and LORD of Lords*; that is to say, of all Kings, and of all Lords the most excellent and glorious One. *Chap.* 19. 16. And the Scripture saith of the man Christ Jesus, that he must *in all things have the preeminence.* Col. 1. 18. And that God has made him his *First-born.* Psal 89. 27, Yea, that he is *the first-born of every Creature.* Col. 1. 15. The First-born had a priviledge belonging to him above the rest of the Children: so has the man Christ above all creatures; yea, above all

all men and Angels. As the Elect of God are ſtyled *the Church of the firſt-born*, Heb. 12. 23. importing their Dignity above others: ſo the Man *Chriſt Jeſus* is indeed *the firſt-born of the firſt-born*; the moſt excellent one of all thoſe that are near and dear to God.

2. *Chriſt as man has a larger meaſure of the* Holy Spirit *than ever was communicated to any Creature.* In that reſpect He is ſaid to be *anointed with oyl* above *his fellows:* as in the Scripture but now mentioned. The oyl which the LORD *CHRIST* was anointed with, was none other but the oyl of the *Holy Spirit.* Act. 10. 8. *God anointed Jeſus of Nazareth with the* Holy Ghoſt *& with power.* And another Scripture ſaith *God giveth not the Spirit by meaſure unto him.* Joh. 3. 34. Chriſt, conſidered as *God* has not received *any* thing, but as *man*, the Spirit is given to him, and that without meaſure. Not that infinite perfections are communicated to the humane nature, (for that's not *compatible* to a *Creature*, nor is it poſſible that Finite ſhould be *in*finite) but there are no Limits ſet thereunto. None can ſay in how great a meaſure Chriſt hath received the Spirit. He has received thereof in ſuch a meaſure as no man ever did; as

large

large a measure of the Spirit as is possible to be communicated to a man or Creature. Hence it is said that, all *Fulness* dwells in him. *Col.* 1. 19. *For it pleased the Father that in* Him *all* Fulness *should dwell.* As for *that* Fulness which dwells in Him as *God*, it cannot be said properly, that it was *the pleasure of the Father* that it should be in Him. But this is true with respect to the Fulness, which dwells in him as *man and mediator.* There is a Fulness of spiritual Gifts in the man Christ Jesus. He hath a geater measure of Wisdom & knowledge than ever man or Angel did attain unto. *Col.* 2. 3. *In whom are hid all the Treasures of Wisdom and Knowledge.* Treasures of Wisdome, yea, *all* Treasures thereof are in him, i. e. not only objectively in that the wisdome of God does appear in the Mystery of Christ more than in any thing, but all Treasures of Wisdom are in Him *subjectively*: As *man* he has the vastest measure of Knowledge that ever was contained in a finite Understanding. It is written concerning *Solomon*, That he was wiser than all men, and that GOD gave him Understanding *exceeding much*, and Largeness of heart even as the Sand that is on the Sea-Shore. (1. King. 4. 29.) Intimating

that

that his enlarged Understanding did comprehend a multitude of Notions and Conceptions in number like the sand of the Sea. In *that*, *Solomon* was a Type of Christ. Yet let me say, Solomon had a very shallow understanding and Comprehension of things, if compared with the man Christ Jesus. Christ's Wisdome is a thousand times greater than ever *Solomons* was, or than ever any other man attain'd unto. And the *Soul* of Christ is endowed and adorned with all spiritual Graces, in the Highest degree that can be. The prophet *Isaiah* saw the Lord sitting upon a Throne, and his train filled the Temple: There are a train of glorious *Graces* which fill the Temple of Christ's humane Nature. There is no other man on earth or in heaven hath so much grace but it is possible for him to have yet more; but the man *Christ Jesus* is so full of Grace, as that it is impossible for him to have more. *Joh.*1. 14. *The Word was made flesh, and dwelt amongst us* full of Grace *and truth.* Yea, and *of his Fulness have all we received, and grace for grace.* ver. 16. What a glorious and inexpressible fulness of Grace is that! To have so much fulness of Grace, as to be able to impart thereof to *all* the Elect of God. Christ is as full of Grace, as a *Fountain* is full of *water.*

Yea,

Yea, as full of *Grace*, as the Sun is full of *Light*: for which cause He is stiled the *Sun of Righteousness*. Mal. 4. 2. And he said of himself, *I am the* Light *of the world*. Joh. 8. 12. There are some Believers who have received a large measure of spiritual gifts & graces, but have it all from *Christ*. How full is *He* then! We read in *Zech.* 4. 11, 12. Of *two Olive trees by the candlestick, which empty the golden oyl out of themselves.* In the Type, *Joshua* & *Zerubbabel* were *the sons of oyl*, who did improve the gifts and graces which they had received, for the benefit of the Candlestick of the *Jewish* Church: So Christ is alwayes imparting of that fullness which he has received to Believers, and to His Churches, through the golden Pipes of his Ordinances. Then what an unmeasureable Fulness of the Grace of the Spirit has the Lord Jesus received! There is in Christ an inexhaustible Ocean of Grace. Believers are said to have Rivers of Grace flowing into their hearts, *Joh.* 7. 38. But Christ hath an *Ocean* of Grace flowing in *His* blessed heart. As all Rivers come from the Sea; so all those Rivers of *Grace* in the souls of believers are derived from that *Sea* of Grace which is in Jesus Christ.

3. *The*

3. *The Man* Christ Jesus *is more like unto* God *than may be affirmed of any other man or Angel.* And indeed it must needs be so, because He has a greater intimacy of Communion with God, than ever man or Creature had. We read concerning *Moses*, that GOD spake with him *face to face*, as a man speaketh with his Friend; and the Lord said of him (*Numb.* 12. 8.) *With him will I speak mouth to mouth, and the similitude of the Lord shall he behold.* *Moses* was in that thing a Type of Christ, who has such Familiarity with GOD the Father of Glory as never any one else had. He is (to speak after the manner of men) God's *Privy-Counsellor.* Wherefore it is said, *no man hath seen God at any time.* (No, not *Moses* himself so as *Christ* has seen Him) *The only begotten Son who is in the bosome of the Father*, He *hath declared Him.* Joh. 1. 18. Now *Moses* by conversing with God, became more like him than any other man; Impressions of the Divine GLORY were left upon his Countenance. How much more is it true concerning the man *Christ Jesus*, who lieth in the Bosome of God the Father! *This man was counted worthy of more glory than* Moses *Heb.* 3. 3. Hence the Apostle speaks of, *The*

glory

Glory of God in the face of Jesus Christ. 2. Cor. 4. 6. Sayes he, The glory of God did appear in the face of *Moses*, but how much more in the Face of Jesus Christ! Yea, the man Christ Jesus is so like unto God, as that he is said to be his very Image. *Col.* 1. 15. *who is the* image *of the invisible God.* There is a double Image of God; His *Essential* Image, *so Christ* as Second Person or Son of God is the Image of the Father: And a *manifestative* Image, so Christ as *man* is the Image of God. † The end of an Image is to make a Thing apparent which otherwise would not be seen. Now the Godhead which is in it self *invisible* is made *manifest* in the *humane nature* of *Christ*, Hence He is said to be the Image of the *invisible God.* Intimating that the Divine Perfections are made visible in Christ so as is no where else to be seen. Of all those perfections which are in the Godhead, Christ is the compleat Image above what Angels and men are; and He maketh those perfections visible to us, so as no meer creature does the like. Though the humane nature of Christ doth (& shall for ever) remain in its properties really

† *See Dr.* Goodwin *of the Knowledge of Christ.* Lib. 3. *Cap.* 2.

distinct from the *Divine* nature, yet it does in divine propertyes and perfections resemble the Godhead more fully than any Creature does or ever shall do. e. g. *Omniscience* is a Divine property: Now tho the humane Nature of Christ is not (as *Lutherans* suppose) Omniscient with the Omniscience of the *divine* Nature, yet there is a *Similitudinary* Omniscience belonging thereto. That which I intend is this, The humane nature of Christ now glorified, Knoweth all things that ever GOD hath done since the World began; yea, and all that God *will* doe; which is more than can be said of any *other* Man or Creature. There is not one Believer in the world, no nor one elect vessel in the world, but Christ as *man* and not as God only has the Knowledge of Him. Wherefore the Scripture saith that the Father *revealeth all things to the Son, and sheweth him whatever he doeth*, Joh. 5. 18. Christ as God has *nothing* revealed to him, but as *man* all things are now shewed unto Him. Again, *Omnipotence* is a Divine Property; and there is a *Similitudinary* Omnipotence to be affirmed of the man Christ Jesus. Hence He is said to be *the Power of God*. 1. Cor. 1. 24. And *the Arm of the Lord*. Isa. 53. 1. All that God meaneth to do in the world,

the man Christ Jesus is the Instrument of effecting it. We may say the like with respect unto *other* Divine Attributes, they shine forth in the humane nature of *Christ* more than any where; yea, more than in all the Creatures in the whole world besides.

4. *Christ as* Man *is made Lord of all.* Heb. 1. 2. whom He hath appointed *heir of all things*. Christ as God has not an Heirship or Lordship appointed to him: *so* He is Heir of all things *without* any Designation from the Father, but as *man* and *Mediator* He is the *appointed Heir*. God the Father has put the Government of the whole world into the hands of that one man. *Joh.* 5. 22. *The Father judgeth no man, but hath comitted all* Judgment (*i. e. all* power of Government) *unto the Son*. It is true, that this Power does not belong to Christ as man *only*, yet as man and not as *God only*. Therefore in *ver.* 27. it is said, *He hath given him authority to execute judgement because he is the son of* MAN. The Lord Christ has (it's true) a peculiar Dominion over his *Church*, which is therefore by way of Eminency called *His Kingdom*: But He has moreover a *Providential* Kingdom, which does appertain unto Him as *God-man*. Hence *Ezekiel* in his vi-

vision of the Wheel (by which we are to understand the wheel of Providence) saw a *Throne and the likeness as the appearance of a man above upon it*. Chapt. 1. 26. The Man Christ Jesus is Co-partner with God in the Government of the World. This Mystery was signified by *Solomon*'s sitting upon *David's* Throne whilest his Father was yet living, 1. King. 1. 48. Therein he was a Type of *Christ* who sits upon the Throne of God his Father, as Himself declareth, *Rev.* 3. 21. (saying) *I --- am set down with my* Father *in his throne*. That this Dominion does belong to Christ as *Man*, is evident inasmuch as the Scripture saith it is *given* to Him, *Mat.* 28. 18. Christ as *God* has no power *given* to him, but as *Man*, all power in heaven & earth is given to him. *Cap.* 11. 27. Joh. 3. 35. This Dominion was his due, as soon as ever he came into the world. He was *born* a King, *Mat.* 2. 2. But the Man *Christ Jesus* did upon his entring into heaven *actually* undertake the Government of the world. He does (to speak after the manner of men,) ease the Father of that Burden, and undertake to manage the Government of the world for Him. This is a Thing which no man nor Angel but only the man Christ Jesus could undertake. Nor was it possible for any other man to *bear* such

such a Glory. Hence in *Rev.* 5. 2. There's a Proclamation to see who would take the Book out of the hand of him that sits upon the Throne. That Book is a Commission to fulfil and execute all the Decrees of God which respect the Government of the world until the day of Judgement. None but the Lamb was found worthy or meet for this. But *He took the book*: h. e. He hath undertaken the Government of the world until all that God has decreed shall be accomplished: And in *ver.* 5. He *opens the Book*: h. e. He seeth to the fulfilment of all according to the mind of the Father. Hence all Creatures are made subject to this Man. The Angels of Heaven are the most glorious of all created Beings, yet they are made subject to this Man. *Jesus Christ is gone into Heaven*; Angels, *Authorityes, and Powers, being made subject unto Him.* 1. Pet. 3. 22. The highest Angel in Heaven, is no better than a Servant to the Man Christ Jesus. They goe upon His Errand whereso'ever he is pleased to send them. And He declareth from Heaven to all the world, that the holy Angels are *His* Subjects and Servants. *Rev.* 22. 16. *I Jesus have sent mine* Angel,

And this is a myſtery which only the Scripture revealeth unto us. The Light of Nature diſcovers unto us that *God* Governs the world, but that God-*man* does ſo, is not known but by the *Goſpel*.

5. *Chriſt as* man *is the Head of the Elect.* 1. Pet. 2. 6. *Behold I lay in Sion a chief corner ſtone*, elect, *precious, and he that believeth on him ſhall not be confounded.* Chriſt is the elect corner ſtone in Sion. The Man Chriſt Jeſus is as truly an Object of Election as any other man. *He verily was* fore-*ordained before the Foundation of the world.* Chapt. 1. 20. Only He is the Head of the *elect*-world which is a Glory not to be affirmed of any other. When God from Eternity reſolved to chooſe ſome to be the ſubjects of his Grace and Glory for ever, the man *Chriſt Jeſus* was firſt in his View, and others as members belonging to that Head. Therefore the Apoſtle ſaith, *God hath* choſen us in Him *before the foundation of the world.* Eph. 1. 4. The Meaning of which is not, that Chriſt is the meritorious cauſe of *Election*; for indeed there was no cauſe of *that* but the meer Grace and Pleaſure of the Infinite MAJESTY, who ſaw good to ſingle out ſome to become his Favourites; but

when

when we are said to be *chosen in Christ*, it implyeth that Christ is the Head of the Elect. He is not in *time*, but in *Order* of *Nature* the First *Elect*; though not the Cause of *Election*. Hence he was able to speak as in *Joh.* 17. 9. *I have manifested Thy Name to the men Thou gavest me out of the world; Thine they were and Thou gavest them me.* Hence Christ does become an *Head* not only by way of *Eminency*, but of real *Union* to all elect called ones. All true Believers are actually united to Him, as members of the Body are to the *Head*. Now this is a most wonderful Glory. To this sense Some interpret that Scripture. *Eph.* 1. 22. *And gave him the head over all things to the Church*; The words may be read thus, *And gave him above all to be Head to the Church*: as if the Apostle should say, God has given Christ to be above Principalities and powers, but *above all* the rest, there's *this* Dignity conferred upon him, that he is made *Head of the Church*. However, it is a Truth, that this is a farr greater glory than to be Ruler of the whole world besides.

6. *The Man* Christ Jesus *sits at the Right Hand of GOD.* It was by the Spirit of Prophesy fore-told that so it should be, long be-

before the Son of of God became a man. *David* spake of *Christ*, when he said, *The Lord said to* my Lord, *sit thou at my* right hand. *Psalm* 110. 1. And the two last verses in the 16th *Psalm* are meant *not* of *David*, but of *Christ*: *Thou wilt not leave my soul in Hell, neither wilt thou suffer thine* holy One *to see corruption, thou wilt shew me the path of life: in thy presence is fulness of joy, at thy* right hand *there are pleasures for ever more.* Sayes Christ, though I shall be laid in the grave, I sha'nt continue there so long as to see *corruption*, but God will make me alive again, and bring me into His presence in heaven, there to enjoy everlasting pleasures at His own Right hand. And the *Gospel* gives us a *clear* information concerning the accomplishment hereof; and *when* it was that the humane nature of Christ was thus glorifyed, *viz. after he had suffered for the sins of his people.* Heb. 10. 12. *This man* after *he had offered one sacrifice for sins, forever sate down at the* right hand *of God.* And in Chapt. 1. 3. *When he had by himself purged our sins, He sate down on the* right hand *of Majesty on high.* The High Priest after he had offered a solemn *Anniversary* Sacrifice, went into the Holy Place but did not *sit down* there; whenas the man *Christ Jesus* (the *great High Priest*

Priest of our Christian Profession) after *He* had offered himself a sacrifice for sin, went to heaven and is there *sate down* at the right hand of *Majesty* that is of *God*, whom the *Hebrews* are wont to call by the Name of *Majesty*. Now when it is said that Christ *sits at the right hand* of God, we are not to think (as ignorant people do) that this is to be understood *literally*, or as if the Expression were a proper Form of speech: for GOD is a *Spirit*, and has not a right hand and a left, as men have. Nor may we Suppose that the Man Christ Jesus is alwayes *Sitting* now he is in heaven. Hence sometimes in the Scripture He is represented as *standing* at the right hand of God. Steven *being full of the Holy Ghost, looking up stedfastly into heaven, saw the glory of God, and Jesus* standing *at the right hand of God.* Act. 7. 55. 56. Nor are we to believe that the Man Christ does always abide just in the same place, but that he moves *to* and *fro* commanding over the Host of Heaven as pleaseth Him. But when it is said that the Man Jesus *sits* at the *right hand* of God, the meaning of that Expression is, that *that* Man is next to God in *Glory*. Heavenly Mysteryes are in the Scripture expressed by earthly Similitudes, that we may be able to conceive something of them.

Amongst

Amongst men when a King sits on his Throne, the man that sits on his *right hand* is in Dignity next to him, he's the *Second* in the Kingdom; Thus there is none in *heaven* above the Man Christ Jesus except only God the Father. As the King of *Egypt* said to *Joseph* (the true *Type* of Christ) *Gen.* 41. 40. *Thou shalt be over my house, and according to thy word shall all my people be ruled, only in the Throne will I be greater than thou.* After the like manner does God speak to the Man Christ Jesus saying, My whole Family in heaven and on earth shall be ruled according to thy word, only in the Throne will I be greater than thou. In this respect the Man Christ Jesus is more glorious than any of the Children of men: yea, than *all* the *Angels* in *heaven*. Heb. 1. 13. *Unto which of the Angels said he at any time, sit thou at my right hand until I make thine enemies thy footstool.* This Session at the *right hand* of *God*, is the highest degree of glorious Exaltation. The *first* degree of Christ's Exaltation was in his Resurrection from the dead; this is common to all Believers, with and for the sake of Christ their Head. The *second* degree of Christ's Exaltation was in his *Ascension* to heaven; this also may be affirmed of all the Elect after the day of Judgment: But it cannot be said of any *man* except *Christ alone*, that he ever *did* or ever *shall*

sit

sit at the *right hand of God*. To sit at his *right hand* is to be installed into the very *Throne* of God. Hence is that Expression, *Heb.* 12. 2. *Jesus is sate down at the right hand of the throne of God*: which sheweth, that Christ's being at the right hand of God, implieth his being set down on the same Throne which *God* is said to sit upon. This is peculiar to the man *Christ Jesus*. Glorified Saints sit upon Christ's Throne, but *only Christ* sits upon *God*'s Throne. *Rev.* 3. 21. When the Lord Jesus ascended into heaven, God did (to speak after the manner of men) set a Crown upon his head. *Heb.* 2. 9. *We see Jesus who was made a little lower than the Angels, for the suffering of death*, crown'd *with glory* & *honour*. Now that which the Spirit of God helps *us* to *believe*, that which *we* see by *Faith*; holy *Angels* and glorified *Saints* which were then in heaven, saw *really done* and acted before their eyes, after a blessed & heavenly manner. They saw that very *Jesus* who was once a *Babe lying in a Manger* on the earth, *that Jesus* who was once, *bleeding* and *dying* on the Cross, *that* Jesus they saw *crowned* with *glory* and *honour* in the *highest Heaven*: and they heard the word come out of the mouth of the *most high God*, requiring *all* the host of *heaven* to worship *that very Jesus*. Heb. 1. 6. --- *let all the angels of God worship him*.

Christ

Chriſt the King of glory was no ſooner got within the everlaſting gates of heaven, but God ſet him at his own Right hand, ſaying, Here's my Son, all ye glorifyed Saints and Angels adore him. Here's my Son (ſayes the eternal God) come to heaven, behold all you Angels of mine, I ſet him above you all, and ſee that you worſhip him.

7. *The bleſſed Body of Chriſt now in Heaven ſhineth with* unconceiveable *Glory.* There was a glimpſe of this appearing at the time when Chriſt was Transfigured before Three of his Diſciples, and *His face did ſhine as the ſun, and his rayment was white as the light.* Matth. 17. 2. Unto *that* glorious Transfiguration the Apoſtle *John* (no doubt) has reſpect when he ſaith, *we beheld His glory, the glory as of the only begotten ſon of the Father.* Chapt. 1. 14. For at the ſame time God ſaid from heaven, *this is my beloved Son.* The bodyes of *Saints* ſhall have a marvellous Luſtre upon them after the Reſurrection (1. Cor. 15. 43. *It is raiſed in glory.*) But the Body of *Chriſt* is far more glorious than theirs ſhall be: For indeed it is the *Exemplar* which the bodyes of glorifyed Saints ſhall only hold ſome proportion with *Phil.* 3. 21. The Lord Jeſus Chriſt ſhall change

our

our vile body, that it might be Fashioned *like* unto His glorious body. — There is one glory of the *Sun*, and another glory of the *Stars* (as the Scripture speakes) Such a difference there is and will be to eternity, between the glory of the humane nature of Jesus Christ and what Believers shall in the world to come attain unto: Their glory will fall short of Christ's, as much as that of the *stars* cometh short of the light and glory of the *Sun*. The blessed Body belonging to the Son of God, is now brighter than ten Thousand Suns would be. Hence when Christ appeared to *Paul* as he was in the way to *Damascus*, Though it was *mid-day*, *he saw a light from heaven*, above *the light of the* Sun, *shining round about him*. Act. 26. 13. That body now fills the Third Heaven with glory. And shall at the day of Judgement fill all this visible world with glory. Its said of the *New-Jerusalem*, that it has no need of the Sun neither of the Moon to shine in it, for the glory of God does lighten it, and the *Lamb is the Light thereof*. Rev. 21. 23. When the souls which are now in Heaven shall come down from thence with Jesus Christ, and be re-united to their bodyes, and continue in this lower world as long as the Day of Judgement shall last, then does

New-

New-Jerusalem come down from God out of Heaven. There will be no need of the *Sun* to enlighten that world, the *Lamb* even the Man *Christ Jesus* will be the Sun, the Light thereof. *Well* then might the inspired *Psalmist* say, He is fairer then the *Children of men.*

But *Whence is all this?*

I shall mention but one Reason of it, which indeed is the true and great Reason of all those glorious Royaltyes belonging to this man who is fairer than the Children of men.

Reas. It is because *The Humane Nature of Jesus Christ is personally united to the eternal Son of GOD.* The Angel *Gabriel* said to the Mother of Christ, That holy Thing which shall be born of thee, shall be called *the Son of* GOD. *Luc.* 1. 35. The Man Jesus is personally *One* with *Him* who is *over all God blessed for ever.* So that whoever looketh upon *Jesus Christ* must say *that Man there is God.* The Fulness of the God-head dwells in Him *bodily*, that is *personally.* Col. 2. 9. And thence the Man Jesus when he conversed among mortals in this lower world, He was wont to speak like a God. He did ordinarily express himself after such a manner as never man did the like. Speaking of *God* he said, *My Father workes hitherto, and I work.* Joh. 5. 17.

Did

Did *God* make the World? So did *I*, said Christ. Doth God preserve the world? So doe *I*: does God quicken whom He will? So doe *I*, saies Jesus. When the *Jews* heard him that was a *man* talking after such a rate, they thought he was the greatest Blasphemer that ever breathed. And the Truth is, that if any other man that ever liv'd on the earth, should have expressed himself as the Man *Christ Jesus* was wont to do, he would have bin guilty of the highest Blasphemy: but because the Man is *God* as well as Man all that he spake was *true*, and could not but be true; because of His being *One* in person with God. It was no more possible for that man to speak Untruth, than for God to lye. If the Man *Jesus* had sinned, it might have been said *God* has sinned, which to imagine is high Blasphemy. A man's Soul is not more truly united to his *Body*, than the *Godhead* is united to the *humane nature* of *Jesus Christ*: which is more than can be said of any creature excepting only the singular *humane nature* of *Christ*. Now by virtue of the *Hypostatical union*, that Man becometh the Son of GOD. And because He *is* the Son of GOD, all the Glory that possibly can be, becometh His Due: That indeed, when the Man Christ Jesus ascended into heaven, and there sat down at the Right hand of God,

He

He did but take his place according to the Dignity of his person. And because of this it is but meet that all the Angels in heaven should be made subject to that Man: Yea, and that all creatures in the whole world should be put under his Feet.

USE.

Let it affect all our hearts, to Consider of the Glory of Christ.

Something by way of Motive, and by way of Counsel: Let me briefly speak to you.

Consider 1. *It is not possible for any of us to set our hearts upon a more glorious Object than* Christ is. The most glorious Persons and Things that ever have been in the world, were only *Types* of him, and did but shew a faint Resemblance of his Glory. Was not *Joseph* a *Glorious* Person when he said to his Brethren, *you shall tell my father of all my glory*, Gen. 45. 13. He was but a Type of Christ. When the *High-Priest* appeared with glorious holy Garments upon him, how glorious was he! yet but a *Type* of Christ. Behold King *Solomon* upon his Throne, the most excellent person

in

in the whole world, only a *Type* of Christ. As the Lord speakes concerning the *Lilly*, Mat. 6. 29. Solomon *in all his* glory *was not arayed like one of these.* So I say, *Solomon* in all his glory was not arayed like *this Man*: He was not aray'd with MAJESTY and bedeck't with GLORY as the Man *Christ Jesus* is. His humane nature is now so *glorious* as that no mortal eye is able to look upon it. The Apostle *John*, whilst Christ was in his state of Humiliation lay in His Bosome, being admitted into the greatest Familiarityes of Love; yet this Apostle when he had a *miraculous* sight of Christ in *Glory*, he saith, *when I saw Him, I fell down at his feet as dead.* Rev. 1. 17. If Christ as he is now in Glory, should appear to any of us, we should fall down dead before him. But *what* then is the Glory of Christ consider'd as *GOD!* So he is the *Lord* of Glory. What a glorious Person is Jesus Christ, in whom created glory in the highest degree, and *increated* GLORY meet together! All the Angels in heaven are amazed at His Glory. The *Seraphims* when they behold his Glory cover their Faces as acknowledging their unworthiness and their inability to look upon that Glory: *and one cryed unto another and said, Holy, Holy, Holy, is the Lord of Hosts, the*

whole earth is full of his Glory. Isai. 6. 2, 3. So there are Thousands of Angels and ten thousand times ten Thousand of those ministring Spirits, who are all saying to Christ, O Thou *Holy, Holy, Holy* Son of God, the whole heaven is full of thy Glory.

Consid. 2. *It is the property of a true believer to be* much affected with *the Glory of Christ.* The Spouse in the Canticles saith, My *Beloved* (i. e. Christ) is the Chief of Ten Thousand. When some said, *What is thy beloved, more than another Beloved?* The Reply is, *He is altogether lovely.* Chapt. 5. 10. 6. As for Unbelievers, they never had real visions of the Glory of Christ. The very Language of their hearts is, *He hath no form nor comeliness: and when we see him, there is no beauty that we should desire him.* Isai. 53. 2. But *Believers* (who know best) are of another mind. God has opened their eyes to see that *Beauty* in the Person of Christ that their souls are enamour'd with him. 1. Pet. 2. 7. *To you that* believe *He is precious.* This is the Chief Reason why believers are willing to dye and to leave this world, it is because they would fain see the Glory of Christ. *Phil.* 1. 23. *I desire to depart and to be with Christ.* Ay, *that's* the Reason why

why they are willing to depart out of this world, it is that to they might be with Christ, and have a *Blessed Sight* of his Glory.

Consid. 3. *Glorified Saints are affected with nothing more than this.* They think themselves most happy in that they have a sight of Christ's Glory. Wherefore Christ in his last prayer said, *Father, I will that they also whom thou hast given me, be with me where I am, that they may* behold my Glory *which thou hast given me.* Joh. 17. 24. That's the Heaven of Heaven it self, even to *behold* the *Glory of Christ.* Saints in Heaven see him face to face. *Rev.* 22. 4. *they shall see his face.* Yea, they shall see him *as he* is. 1. Joh. 3. 2. Dying *Steven* saw Jesus at the Right hand of God: So a Believer is no sooner dead, but he has a soul-ravishing sight of the Man Christ Jesus at the Right hand of GOD. The Saints in heaven have an intellectual Vision of the Glory of Christ, such as the holy Angels have, and after the Resurrection they shall behold Christ with *bodily* eyes. Hence *Job* said, -- *in my* Flesh *I shall see God.* Cap. 19. 21. 27. That's the principal Reason why bodily Sight shall be restored to believers at the Resurrection of their bodyes; even that so they may with

their eyes behold the Glory of Jesus Christ. With those very eyes which have beheld the Tokens and Signs of his body, in that Ordinance of the Lords Supper, they shall look upon him *in all his Glory* for ever. And their souls will be Satisfied with that *Blessed Sight*. As *Jacob* said, *It is enough*, Joseph *my son is yet alive, I will go and see him before I dy*. Gen. 45. *ult.* So the Believer when he cometh to heaven, saith, Now I have enough: I see the Glory of Jesus Christ, and now I have enough. That blessed Glory is a soul-*satisfying* object. Hence *David* said, *When I awake*, i. e. at the Resurrection, *I shall be* satisfyed *with thy likeness*. h. e. with beholding the Glory of Christ; for He alone is the Likeness of God. *Psal.* 17. 15. And yet glorifyed Saints will never be weary with looking upon the Glory of Christ in Heaven.

By way of Counsel.

1. *Think often upon Christ and his Glory*. The more a man thinks of it, the more will he be affected *with it*. Occasional thoughts of this should very often come into our hearts. If a Christian have at any time lived many hours in a day and had no thoughts in his heart, concerning *Christ* and His *Glory*, he has cause to be humbled. But besides that, It is good

and

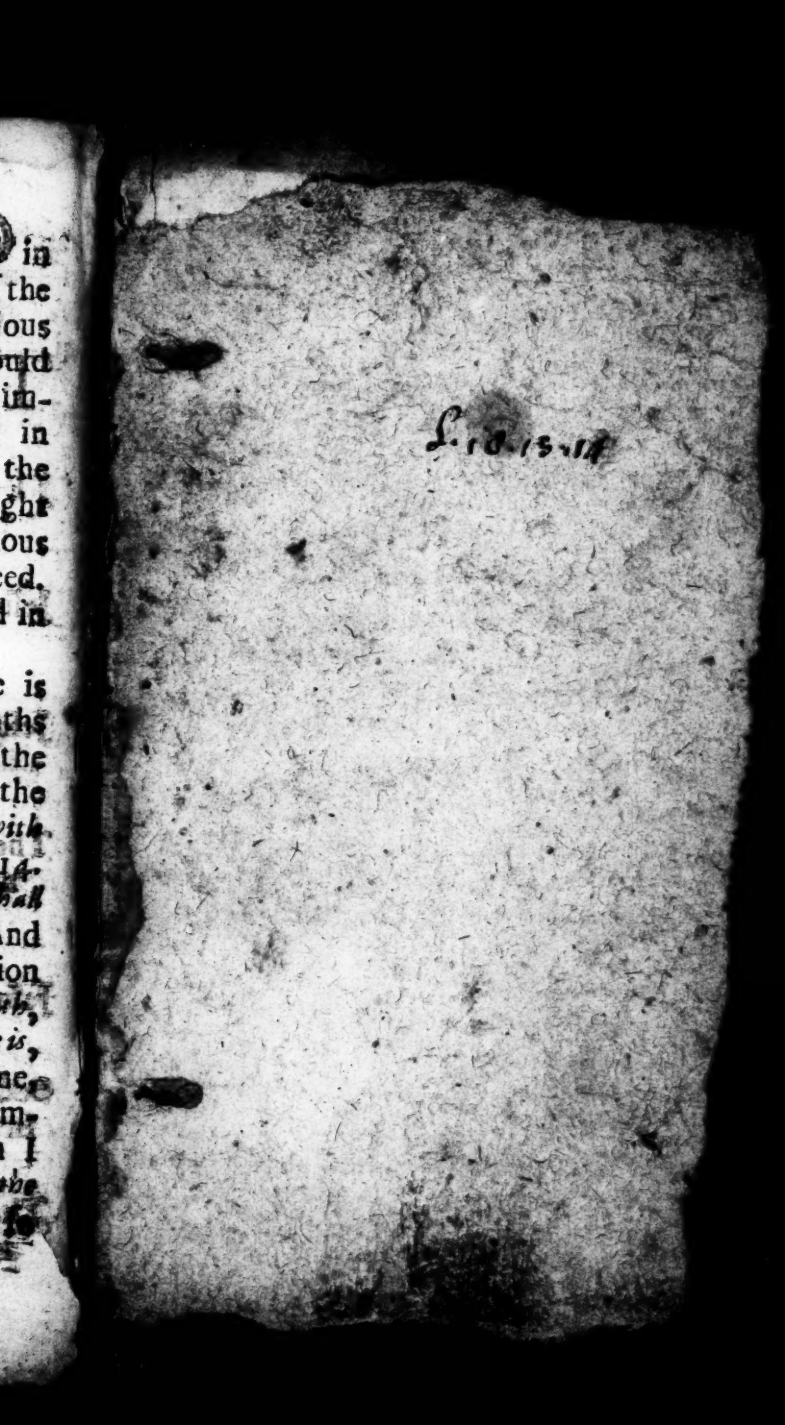
and exceeding profitable to set time apart, solemnly to meditate on the glory of Christ. A Christian shall find by experience that such meditations will wonderfully take his heart off from things here below. What is all the world, when a man by Faith looketh upon the Glory of Christ, in comparison of whom Ten Thousand worlds are all as nothing. What are Riches? What are Honours? What are Friends? What are Relations? One View of the Glory of *Christ* drowns them *all*, and makes them to vanish into nothing.

And such Meditations tend to make the heart more *Holy*. Beholding the glory of the Lord we are changed into the same image, from Glory to Glory 2. *Cor.* 3. 18. He that useth himself to such Meditations will certainly be a very holy man. Remember the Apostles Exhortation, 2. *Pet.* 3. 18. *Grow in grace and in the knowledge of our Lord & Saviour Jesus Christ.* He that groweth in the Knowledge of Christ, will grow in grace.

2. *Prize those things which reveal the Glory of Christ.* If we are duly affected with His glory we shall do so. The *Gospel* and the *Ordinances* of it reveal Christ: We behold *as in a glass* the glory of the Lord. The Gospel is a *Perspective glass*, and if we have an ey of Faith we shall

shall see the glory of *Christ* therein. And in special manner in that blessed Ordinance of the Lord's Supper: There we see His glorious *Love*. That the eternal Son of GOD should become a *man*, and in our nature make himself a Sacrifice to divine Justice, Suffering in his Body and in his soul the pains of the first and of the *Second death*, that so he might redeem us from *eternal* Death, What glorious Love was this! Here's a *Song of Loves* indeed. Let's sing this new Song both now, and in Heaven for ever.

3. *Goe to* God *for His Spirit.* There is much of the Spirit of God in those Truths which concern the glory of Christ. 'Tis the Holy Spirit that does reveal them. It is the Holy Spirit that does affect the heart *with* them. Hence Christ said, as in *Joh.* 16. 14. *The Spirit of truth shall* glorify *me, for he shall receive of mine, and shall shew it unto you.* And if the Holy Spirit make a saving Revelation of Christ's glory to our souls *now* through *faith*, it will not be long before we shall *see him as he is*, and for ever *behold his glory*. In the mean time, Let every true Believer, to his everlasting comfort remember that Scripture with which I shall conclude *Isa.* 33. 17. *Thine eyes shall see the* KING *in His Beauty.* Amen! Even so Come LORD JESUS!


L. 18.13.14